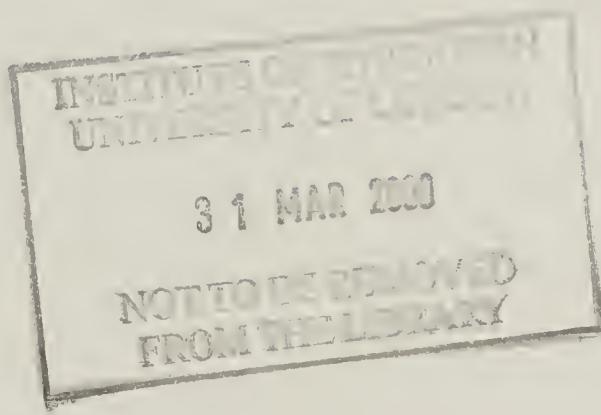






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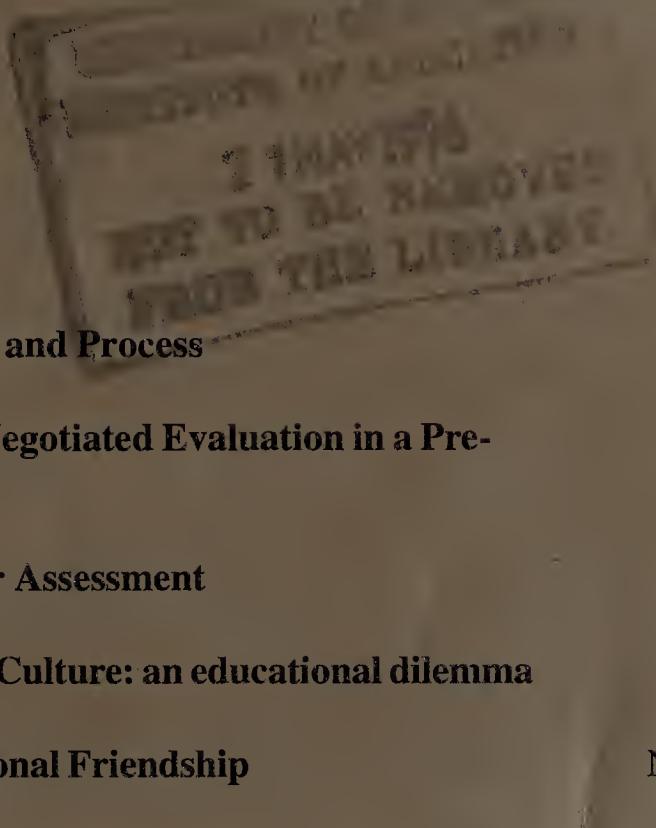
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Contributions to *New Era in Education* are welcomed. All articles are refereed. A copy of the guidelines for authors can be obtained from the Editor. Reports, short articles, or views on any aspect that relates to the principles of the World Education Fellowship are also very welcome. The Editor is anxious to receive details of good practice and responses to themes covered in the previous issues.

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EDITORIAL

The Assessor, the Assessed, and the Process

The word assessment conjures up the image of examinations in the minds of most people, so strong is still the influence of the cycle of monetary and social rewards linked with paper qualifications. Many changes have taken place in many countries both in the form and the content as well as the context of assessment, with some consequences more desirable than others.

In the United Kingdom, assessment has become a much more integral part of formal education with the recent changes which have brought in the National Curriculum. A key principle of the operating of that is stated to be assessment which would underpin the appropriate educational development of each child. The diagnostic approach has to be welcomed as in principle it takes away the pressure on parents and the children of the assessment being a very final conclusion affecting the education and possibly the employment as well as social and emotional future of the children. It also highlights the need to target educational policy and practice so that the outcomes are more worthy of the human and other investments.

The operating of the National Curriculum has, however, also demonstrated the powerful effect of any form of assessment, especially when it is mandatory in every sense, and hence reduces the freedom that teachers can have to make the learning process for the students a more endearing experience. The publishing of league tables which stratify schools skews the value of education in the minds of parents and leaves some children and schools in a very disadvantaged position.

A more liberal approach to assessment is essential when in both education and employment greater emphasis is placed on the individual taking control over events. Student-centred learning can have the process of assessment as an integral part of the individuals' capacity to advance in a way that is relevant to their capabilities and needs. It can make them less prone to being conformist and traditionalist, and more prone to being questioning and innovative.

In this context it is both the process as well as the outcomes of assessment that are necessary. Assessment by peers involves a whole range of personal qualities such as the ability to listen to others, and to take criticism of oneself without

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forming a personal vendetta. It is difficult to quantify the personal development that can take place in the context of peer assessment. However, when a person who has been through that is placed alongside someone who has been through a formal process of education focusing on passive learning and examinations, the difference may become apparent in the individuals' personalities.

The different focus on assessment also puts the assessors in different situations. It can be argued that it is relatively easy to mark questions answering set questions but quite difficult to maintain a process of education where there are many more variables and outcomes to be assessed not in a clear fixed order. Good teachers, however, should be good learners, and assessment as a process puts continuous and possibly varying demands on them.

In an international context, however, assessment may revert to more definite and recognised outcomes. A greater mobility of students currently, supported by programmes such as within the European Union, comes across barriers such as that of language, and the issue of comparability of education in the home systems of the students and the ones they are visiting. If the mobility is expected to be in parallel with tangible outcomes, then paper qualifications are likely to become a major, if not the only yardstick, by which students can get admission and claim parity of educational achievement. It also puts pressure on those students and countries who may value education in other countries to adopt their language and even their values. Questions also arise as to who is assessing the comparability of the educational achievement of these students, and the various education institutions.

Student teachers in the United Kingdom are likely to be educated to evaluate their teaching by asking questions like, were the objectives of the teaching achieved, ie did the students learn what I had intended them to, what have I as a teacher learnt, and how is this going to inform my future teaching. Educators, planners and employers have to keep on asking similar fundamental questions about the purpose of assessment they are engaged in. The answers will, if acted upon, educate them as well as their students, clients and employees.

Sneh Shah

Begin with the end in sight: Student negotiated evaluation in a preservice literacy education course.

Michael P. Ford

Dear Dr. Ford,

I was curious at the grade I got on my final exam, since I walked into the final with a solid A. With all due respect, after looking up my grade on your door and from much talk within my section, I find it extremely unfair that two classes learning the same material could have such a difference in grades. I am aware that section one was graded on a portfolio and all received A's. Our class only received 5. I don't feel I put any less effort into this class than anyone from section one did. I want you to know that I learned a lot from your class and I'm thankful for that, but I don't like the feeling I have that we were treated as guinea pigs at my section's expense. Like I said earlier, I learned a lot from your class, but I'm just really disappointed in the way things turned out in the end.

*Sincerely,
Jeanne*

How am I using portfolios?

Perhaps it is only appropriate that a paper entitled "Begin with the End in Sight" starts at the end of the story. The 1995 spring semester gave me an opportunity to explore the use of portfolios with preservice teachers in a course entitled Reading Methods and Strategies. This course is part of a newly developed 12-hour integrated block that combines reading, social studies and science methods courses with a clinical field experience. I was assigned to teach two sections of the course with similar cohort groups of 24 students. I decided to use student negotiated assessment in one section and teacher-directed assignments and assessment in the other. I discovered that choice meant the semester would end quite differently for each course. One course ended with students sharing evidence with one another from their portfolios discussing the most significant changes they had made during the semester. Many students also chose to confer with me to talk further about those changes while we reviewed their portfolios together. Others left their portfolios with me and I was able to view concrete

evidence of their growth and change. I could see connections between what I had taught and what students learned through the evidence which was in their portfolios. It was a very positive way to reach closure on our semester together.

On the other hand, as Jeanne's e-mail message revealed, the other section ended traditionally with a final examination. Even though the final was an application-oriented exam during which students could use their resources to help them apply issues and ideas explored during the last part of the semester, many students struggled with the effort. They wrote continuously during the three-hour block and walked away shaking wrists as they quietly headed out of the room. I consumed more time grading the exams often shaking my head at responses which made me wonder what my students had learned. Connections between what I taught and what they had written sometimes were not obvious. They ended the semester less than happy about their performances and I felt the same way. It was not a very positive way to reach closure on our fourteen weeks together. It was clear to me from these two experiences that there was a dramatic shift in classroom dynamics when control over evaluation was shifted to the students.

How I came to use portfolios in this way?

My journey with the portfolio process began in 1990 when I was asked initially to teach a graduate course on whole language. I knew that the topic of portfolios and alternative assessment needed to be one of the issues we should examine in the course. I decided that perhaps the best way to teach about portfolios was through first-hand experience. I incorporated a portfolio self-evaluation component in that course. At the same time, my colleague Marilyn McKinney (Ohlhausen) was struggling with aligning her traditional assessment techniques with a more holistic view of instruction in her college courses. She decided the use of portfolios would enable her to better align those elements of her teaching. Together we supported one another as we moved

through the process for the first time. We decided to make the experience focus of our research. (Ohlhausen & Ford, 1990; Ford & Ohlhausen, 1991; Ohlhausen & Ford, 1992).

As I continued my use of portfolios with graduate students in subsequent offerings of the whole language course, I became increasingly convinced that this tool provided a vehicle for accomplishing a more important goal in my teaching. Portfolios became a way for me to turn over responsibility for learning to the learner. I began to see the value of portfolios as a way to guide students in directing and documenting their own learning. I saw this as critical if I was going to help my students become lifelong learners and reflective practitioners. Each time I taught the course, I became more willing to turn over control to the students. We began to negotiate evaluation criteria and co-construct rubrics to guide the process. The portfolio became the primary evidence used for evaluation and grading in this course (Ford, 1994; Ford, in press).

With preservice teachers, however, I had only experimented with more teacher-directed portfolios. These portfolios often were constructed from a more prescriptive framework. This resulted in portfolios which were basically collections of teacher-selected assignments students had completed independently (Stahle & Mitchell, 1993). While these portfolios usually had some open-ended component, they were primarily shaped by my decisions. I also retained a fifty percent stake in the final grading of the portfolio. I began to wonder how the use of student-negotiated evaluation would work with preservice teachers. What would happen if I turned over more control for directing and documenting their own learning to the students? This impending project motivated me to explore those questions. With two sections of similar classes, I was able to provide contrasting experiences for myself: in one class, I retained teacher-directed assignments and assessments; in the other, I implemented a portfolio component and negotiated aspects of evaluation with the students. This article examines that experience.

How do I introduce students to using portfolios?

Asked to rate their knowledge of portfolios on a scale of one to five, my students indicated a mean knowledge level of 2.7. All but one student

had heard of portfolios. The topic of portfolios within the context of writing instruction was addressed in the language arts methods course which many students had already taken. Students knew they were tools for evaluating learners over time, often contained representative samples of work to show a learner's improvement, could be shared with parents and other teachers, and sometimes involved the learner in the selection of contents. When asked to rate their experience with portfolios, however, the students indicated a mean experience level of 1.5. Most of the students had no experience with portfolios. Some of the students had put together portfolios for art courses and one student had experienced portfolio assessment as a high school student in a district which used writing portfolios. My students could be characterized as students who had heard about portfolios but had very little experience with them.

Knowing that, I decided to discuss orally what I had presented in written form on the syllabus. I discussed the constraints for evaluation within which I was operating as a college instructor and how teachers faced similar constraints. I explained my typical way of conducting student evaluation and then suggested that we use portfolios as an alternative system of evaluation. I surfaced issues which would be open for negotiation and invited students "to live with the idea" until the next class. Prior to leaving the first class, I asked students to provide a quick reaction to the idea of using portfolios. While not unanimous in responding positively to the idea, their responses suggested that they were ready to agree with the general decision to use portfolios. As one student responded: "I think this is a wonderful idea. I have never had a teacher/ professor view his students as capable of taking on such an important and involved role in determining their own grades. This will be a very inspirational experience for me and because of this I believe I will put forth a much more sincere amount of effort. This makes it seem as though I really count." This was the first step toward launching student-negotiated evaluation.

What processes are used to guide the development of categories and criteria?

During the first class, I asked my students to "begin with the end in sight." I wanted them to reflect on what it was they would need to learn in

this class to be a good teacher of reading. I invited them to examine their own experiences and explore any resources - human and material - which might provide them with greater insights into what a good reading teacher needs to know and be able to do. Students were to return to class with a list of desired outcomes. We used this input during the second class to begin to co-construct a framework for guiding the portfolio process.

Modeling a technique for organizing ideas which students could use in their clinical classrooms, I gave everyone a paper with boxes on it. Using their written reflections, students were asked to write down one idea of what a reading teacher needs to learn in each of the boxes filling as many boxes as they could. They quickly cut their boxes apart and took their pile of ideas into a small group to be shared with others. In the small groups, students began to compare and contrast their ideas and tried to decide on a joint list of common outcomes. The joint lists of small groups were shared. In a large group, students collectively began to construct a list of outcomes.

In reviewing the joint lists, a student suggested that the outcomes were clustered in three categories: teaching techniques, materials and assessment. Another student observed that some issue and ideas were also specifically focused on integrating reading into other subject areas. Those four topics became the foundation for building a framework to guide the development and evaluation of the portfolios. In the next class, I provided students with a specific framework developed from that discussion. The framework stated that students would provide evidence that they had acquired and applied new ideas about teaching reading, become familiar with and used reading materials, acquired and applied knowledge about evaluating reading programs/lessons and the growth of students in those programs and could integrate reading with other subject areas. Since additional student outcomes were eliminated in the process of co-constructing a framework, a fifth criteria was established: providing evidence that the student had initiated additional personal inquiry on some other aspect of reading instruction.

When compared with the expected outcomes of my teacher-directed assessment and assignments, the list was very compatible. Of the nine outcomes I had outlined for the course, seven

were incorporated into the framework co-constructed with students. One area overlooked by students was examining who they were as readers and addressing concerns they had about themselves as readers. Many students, however, used this topic for the additional personal inquiry section of their portfolios. Another area not addressed directly by the students was an outcome that related to the students having a working knowledge of phonics terms, rules and techniques. This was addressed in class content, but students were not held accountable for this outcome in their portfolios.

Knowing what the expected outcomes were, we began to turn our attention to questions related to evidence. Students worked together to brainstorm suggestions on how to document growth and change in regards to the five outcomes. A list of potential evidence for the learning portfolios was generated, compiled and distributed to all students. (To assist students in need of greater teacher direction, I also distributed assignment guidelines being completed by the students in the other section of the class.) Students were asked to begin to take first steps toward starting their portfolios. Students needed to return to class with "embryonic" portfolios which would show their first steps toward directing and documenting growth and change. Whenever in-progress portfolios were brought to class, we set aside time for peer sharing. Sharing with peers was one way to involve students in clarifying the process for each other. I also extended an open invitation to review students' in-progress portfolios whenever they felt like they needed outside feedback.

How are they evaluated and used in determining the final grade?

It was my intent to shift the responsibility for evaluation to the learner. Early in the semester the students collectively decided how much to weigh the portfolio as a part of their overall final grade. They decided to have the portfolio account for 80% of the final grade. Jointly evaluated participation and attendance would account for the remaining 20% of the grade. On a 100 point scale the portfolio accounted for 80 points and participation and attendance accounted for 20 points.

Towards the end of the semester, I asked

students to indicate what my role should be in evaluating their portfolios. Students were given the option of providing a rationale for complete self-evaluation, shared evaluation between the instructor and student, or complete evaluation by the instructor. Eight students argued for total control of the evaluation decision. Some provided extensive rationales for retaining the control. Ownership was a recurring theme in those arguments - ownership that came from intense familiarity. Kerry surfaced that "my portfolio has really become mine." Patti argued that "I know how my portfolio works and my reasoning for why everything is there." Patrick stated that "I think the grade for the portfolio should be left up to the person who did the work (me)." Mary explained that "I planned on control of my entire grade. I did this because I know best how I learned." They agreed that since they knew best what they had done, they were the best person to evaluate their effort and evidence. As Peggy stated: "It seems to me that I would have a better idea of a grade because I really know how much growth and change has occurred." Elizabeth concluded: "Because no one knows my portfolio as well as I do, I have decided to give myself 100% control of assessment."

The students also admitted that self-evaluation was a guarantee of getting the grade, as Peggy remarked: "I felt I deserved." In fact Patti stated she was "determined to get the grade" she deserved. They talked about having done their best work and being in the best position to judge what that was, though Mary admitted that was "a lot harder than I expected." Surprisingly, students still qualified their self-evaluation decisions and left the door open for the instructor to review the decisions. Patrick stated: "I respect and honor your opinion on my performance. Please feel free to make an evaluation on my portfolio and assign a grade accordingly." Likewise, Peggy commented: "I would like your personal feedback on the evidence I have provided." Elizabeth made a similar comment: "I would however, appreciate any constructive feedback you may have." Kerry even rather skeptically remarked: "I know if you don't agree [with the decision], you will change it."

Only one student opted out of having any say in the evaluation decision. Katie explained- "I have decided to give complete evaluation of my

portfolio over to you. I think that I have shown growth in all areas. I know that I have learned a great deal about how to teach reading. The challenge is to be able to adequately show that to someone else, to be able to prove that I have grown and changed. I cannot evaluate that part of this assignment. For this reason, I would like for you to take all the 80 points and give me whatever grade you see fit."

The majority of students designed some scheme for sharing the evaluation decision with me, Seven students retained at least two-thirds of the control of the evaluation decision. Like those students who argued for complete control of the evaluation decision, these students also suggested that they knew best how much time and effort went into the work. Ann further explained: "I feel a reviewer is only able to witness what my portfolio contains ... not the stages and processes that I went through mentally to get to the point of documentation and incorporating the information into the portfolio." They also suggested they knew best what their goals were and whether they were accomplished. As Kay observed: "I figure I am my best judge on my work so that is why I am taking over 75% of my grade decision." Matthew suggested that the instructor's role might be to use 25% of the decision to judge "how well I documented growth and change."

Some students still felt uncomfortable with complete control. Rose explained: "I realize that I am still a student and have a lot to learn. I respect your opinion as a professor and would appreciate your insight on my portfolio. I feel I would actually be cheating myself if I were the sole decision maker concerning my grade ... I would not feel the semester were complete if I did not receive some feedback from you as my professor." Though others grew more comfortable with the idea as the semester continued. Ilith stated: "The idea of evaluating my portfolio scared me in the beginning, but eventually I started to like the idea. I thought that you should grade the entire thing because you are the teacher and I am the student, but now I think differently. I now see myself as the one who should have the majority say in terms of grading my growth and development this semester. I know better than anyone else how much I have changed this semester and that is why I decided to give myself the majority of the

points in terms of grade."

Five students suggested sharing the decision equally. Joe explained: "I am still not too clear on portfolios. I think I need another person's opinion and assessment so I can make the necessary changes for next time." Only one student gave me the greater control in the evaluation decision. Oletha argued: "I believe even though students should be a part of their grading process, the teacher should still have a bigger portion of the decision,"

Before turning in portfolios, each student was asked to include a table of contents outlining what was in the portfolio, final "Dear Reviewer" letter explaining components of the portfolio and final grade decision with supporting rationale. Since the framework provided a way for students to organize their portfolios, this was reflected in their tables of contents. Most students also used the framework to structure their final "Dear Reviewer" letters discussing the evidence in their portfolios as it related to each of the five goal areas. Some students used the framework as a way to explain their grading decisions. Four students allotted points for each of the five goals and then rated their success in each area and explained their rationales for each decision. One of the students, Elizabeth, decided to divide each of her goal areas into three criteria (evidence of change, meeting objective, and neatness) and used individual ratings to get an overall rating for the goal area. Patrick added four additional categories (appearance, streamlining, quality and effort) to the five goal areas in deciding how to distribute his points. Paul developed a grading sheet for me to use to rate each goal area as he had done.

Generally, students used a variety of reasons to justify their uniformly high ratings. They looked at the product and talked about the portfolio being an excellent resource - a resource they would use in the future. They looked at the evidence and described it as being neat, organized, thorough, personalized, accessible, clear, varied, captioned and stream-lined. They talked about the process especially the time and effort they invested. They talked about their learning, growth, change and successful accomplishment of goals.

I reviewed all portfolios and entered into evaluation decisions as negotiated by the students. All but two students evaluated their work at the

'A' level. The remaining students evaluated their work at the "AB" level. I honored all self-assessment decisions. In comparing my independent evaluations with the students, my ratings were often lower than those awarded by the students (though in three cases my points were higher.) Overall, however, we usually agreed on the general grade for the learning documented in the portfolio. In the three cases where there was a discrepancy, I would have adjusted students' grades down one-half step ("A" to "AB"). In the end, with attendance and participation points included, all students received an 'A' in the course. (Two students were at the AB cutoff point and I decided to adjust those grades upward.) In contrast, my grade distribution for the class with teacher-directed assignments and assessment, as Jeanne pointed out, was quite different. It included 5 "A's", 7 "AB's" and 12 "B's."

This type of uniformly high distribution of grades seems somewhat inherent in the portfolio process (Stowell, 1993; Vogt, McLaughlin & Rapp Ruddell, 1993). For me the quality of the portfolios was distinguishable in two ways, but I did not use those factors as criteria for grading this set of portfolios. First while most students were able to collect, organize and identify evidence, some students also included a layer of reflection discussing their evidence. This allowed them to provide evidence which reflected a deeper level of understanding and a greater degree of effort. Captioning evidence was discussed in class, but often captions were limited to labeling the evidence and providing a general evaluative statement. For example, Joe saw his portfolio "as an excellent way for me to keep organized all the important and very useful ideas and activities I have collected this semester." Whereas, Oletha explained "that this portfolio made me examine everything I learned and made me analyze things in a critical way. I never would have thought about these subjects as in depth as I did with this process." Those two distinct visions - portfolios as collections and portfolios as reflections - were noticeable in reviewing students' efforts.

Secondly while most students effectively documented the acquisition of new knowledge, less were effective at documenting how they applied that knowledge especially showing direct connections between what was learned in class

and what was done in the field. Since students were assigned to classrooms completing a clinical experience as they were taking the course, I assumed they would have many opportunities to apply techniques. I learned that the contexts in which they were working sometimes placed limits on their ability to apply ideas. For most students, however, those constraints were not present and I wasn't convinced that they were using as many ideas from class as they could have. It may have been that they were using ideas, but they did not as effectively document those applications in their portfolios as other students had.

While I did note these differences in responding to portfolios or in conferencing with individuals, I did not adjust grades based on these differences. I know that I may need to focus more on these aspects of the process in the future. By choosing not to adjust the grades to reflect these distinctions, I had to be comfortable living with the high grading pattern. In part that is possible, because I observed the rigor of the process. This was reflected in the comments of the students. As Patrick explained in his grading decision in a category called effort: "I put an amazing amount of effort in this portfolio. I spent more time on this than I did on most of my other classes. But I only gave myself 4 [out of 5] points because I could have done more with it." Ilith agreed: "I have put more time into this class and the completion of my portfolio than I think I have ever put into any other course." While we can attest to the rigor of the process, the constraints under which we operate continue to surface the question of whether the process can withstand the scrutiny of outside reviewers who only see the final grade distribution.

How does using Portfolios effect teaching and learning in these contexts?

What was different about these two courses which involved similar students and were taken within similar contexts but differed in the way students were assessed? In regards to my teaching, the use of student-negotiated evaluation through the portfolio process provided me opportunities to model effective strategies for alternative assessment. My students experienced as learners issues and ideas such as constructing rubrics and

captioning evidence. They gained insights about student goal setting and documenting progress because they were involved in those processes. They saw ways to share and respond to portfolios as peers and as an instructor. I felt this content was addressed more completely and effectively with this group of students. It allowed me to present my beliefs (and rhetoric) about instruction in alignment with - not in contrast to - my assessment practices. They could see that I was practising what I preached.

In order to do that, I had to devote greater class time to the portfolio process. During almost every class session, some time was set aside to make contact with the portfolio process. What I realized was that I devoted at least six hours to teacher-directed assessment in my other section. I also spent additional time explaining, discussing and sharing teacher-directed assignments. With the exception of the topic of assessment, the variations in content between the two sections were not that noticeable. If the portfolio process better equips students to become self-directed lifelong learners, then I can be less anxious about what content is sacrificed for the sake of the process.

How did it impact on the students' learning? Because my students had selected integration as one area of focus, they made many connections among the three methods courses. Lessons that needed to be created for science and social studies methods became natural vehicles for integrating reading and writing, providing evidence that the students could integrate literacy techniques into the subject areas. As students learned about materials and assessment techniques in other courses, they incorporated that as evidence in sections of their portfolios. Similarly the portfolio helped students see connections between the class and their clinical experience. One cooperating teacher observed that the portfolio seemed to give the students a greater degree of professionalism. The students sought out external feedback from lessons taught, so they would have evidence for their portfolios. They carefully documented what they taught and what the children learned so they would have more evidence to show growth and change in their portfolios.

At some point during the semester, Peggy took responsibility for directing and documenting her

own learning. Her motivation seemed to be the realization that this was something that would help her in the future. She could see the relevancy, the potential applications, and the future possibilities. The contrast between the voices of Peggy and Jeanne, not just in tone, but how they are viewing their experiences may best illustrate the impact on students. Even though Jeanne was careful to qualify her criticism with two references to how much she had learned, she was leaving the class disappointed because in part she could not see beyond her grade. It tarnished that experience and obstructed her vision as she needed to think about looking ahead. For Peggy, directing, documenting and evaluating her own learning allowed her to end the semester with her future in clearly in sight.

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UNESCO 50 YEARS OLD: Time for Assessment

Rex Andrews

The 28th General Conference of Unesco in Paris, October-November 1995, celebrated the 50th anniversary of the Organisation since its founding in London in 1945. A Phoenix rising from the ashes of the devastation of World War II, Unesco has sought 'to contribute to peace and security by promoting collaboration among nations through education, science and culture'. How far has this specialised agency of United Nations lived up to its expectations? How can we assess its achievements and shortcomings? For WEF, a Non-Governmental Organisation, (NGO), Category B, in relation with Unesco, these are important questions to ask.

To take the second question first, it is obvious

that assessment is not a simple matter. Unesco is a great 'experiment', but there is no control group on another planet similarly placed in 1945 but without a Unesco very little help can come from statistical analysis- the data and variables are too slippery. Facts and figures of various kinds are available, but they are not susceptible to scientific analysis - to questions of validity, reliability, verification and so on that could be asked of a scientific experiment or evaluation.

Although Unesco is founded upon a kind of hypothesis, that 'since wars begin in the minds of men, it is in the minds of men that defences of peace must be constructed', its foundation was essentially an act of faith. We can ask what might

have been the state of the world without Unesco, but the answers to such questions can only be speculative. Our conclusions, finally, must be subjective ones. Let us take some facts and conflicting conclusions in turn.

First some negative observations. Since the foundation of Unesco there have been two hundred wars and conflicts in the world (too numerous and well-known to list here); there has been a vast increase in the manufacture and stockpiling of weapons of mass destruction; the gap between rich and poor both within and between nations has increased rather than decreased; there are still some 900 million illiterates in the world; internal strife and revolution have exacerbated the world's refugee problem; racial tensions and so-called 'ethnic cleansing' have flourished despite the lessons of the holocaust. For reasons of short-term self-interest the USA withdrew from membership in 1984 followed by the United Kingdom and Singapore in 1985 thus limiting the universality of Unesco and reducing its budget by 30%. Even during the three-week period of the 28th Unesco conference itself there was the assassination of Prime Minister Yitzhak Rabin for his work in promoting peace between Israel and the Palestinians, the hanging in Nigeria of Ken Saro-wiwa and other human rights activists, and further nuclear testing in the Pacific zone by the French government. If these were the only criteria for judging the success of Unesco in 'contributing to peace and security by promoting collaboration among nations through education, science and culture', the experiment would surely have to be judged a failure. But the complex nature of the enterprise, its long-term objectives, and the volatility of human nature and human society makes judgements of this kind over-hasty.

Some achievements of Unesco

What are some of Unesco's positive achievements? In the first place the organisation has grown from 20 founding member states signing its Constitution in 1946 to 185 members in 1995. (This despite the lapsed memberships referred to. In which connection, a message from President Clinton to the Conference confirmed that renewing America's membership is on his 'list of priorities for the future') Unesco's

Reconstruction and Rehabilitation Programme immediately after World War II helped to put post-war renewal on the right lines to prevent the repetition of mistakes made after World War I. Only 21 years separated those two horrific global contests: the last 50 years without a repeat performance may well owe much to Unesco's existence. Certainly it kept open avenues of communication at all levels of society (partly through its NGOs) throughout the period of the Cold War. It has helped in the promotion of a peaceful solution to the Israeli/Palestine conflict; contributed powerfully to the overcoming of Apartheid in South Africa; facilitated cultural, intellectual and technical dialogue for the new states of Africa and other ex-colonial regions; preserved a number of the world's cultural sites in danger of destruction by man or nature; promoted important environmental projects relating to the oceans, natural disasters, desertification and so on.

As a result of Unesco's efforts development issues are now seen in terms of sustainable development and the appropriateness of 'aid' to its geographical and cultural context is now more fully understood. It has raised the level of debate concerning human rights, the status of women, democracy and freedom of speech. It has promoted co-operation and interchange between universities East and West and North and South, through conferences, seminars, publications and more recently through its twinning projects. It has made a courageous assault on the debilitating global problem of illiteracy and sought to improve the provision of communication, information technology and informatics world-wide. In the field of publication, some 8,500 titles have been issued by *Unesco Courier* now published in thirty languages and in Braille. These are just indications of Unesco's achievements: a complete catalogue would require many tomes. The fact that all Unesco's work is done on a budget about the same size of that of a medium-sized American university is in itself a remarkable achievement.

Global House of Democracy

The 28th General Conference, celebrating 50 years of Unesco, was naturally a time for appraisal by many of its delegates. The nature of the occasion meant that some of the language was

high-flown; but it would be hard to say that it was not largely deserved. President Mobutu of Zaire described Unesco as 'the planetary forum of civilisation'. Mrs Attiya Inayatulla of Pakistan, the outgoing (and first woman) chairperson of the Executive Board, called it 'the conscience of humanity and intellect of the world'. President Clinton (hamstrung by financial constraints) sent an apologetic message to the Conference praising Unesco for its 'ever more valuable and meaningful role' in the world and its 'unique contributions to international human rights'. Yasser Arafat said that Unesco's role 'is more and more necessary to enrich the concepts of culture and civilisation through pluralism and dialogue'. The late Prime Minister of Israel, Yitzhak Rabin, in a postumously-read letter of congratulation called Unesco 'the epicentre of the world's destinies'. And Torben Krogh of Denmark, the elected president of the Conference, called Unesco a 'global house of democracy'.

Attending the Conference as WEF's NGO observer once again, I was struck (like Torben Krogh) by the democratic ambience Unesco provides. There are not many places where heads of state - princes, presidents and prime ministers - rub shoulders with members of obscure, voluntary non-governmental organisations; where equality of opportunity to be heard is not based on power and size but on needs and convictions; where delegates from small island states can voice their anger at nuclear tests carried out by their more powerful host; and where representatives of conflicting powers can converse more or less amicably on neutral territory. Seating in the conference chamber is in alphabetical order, starting (on this occasion) with Portugal, whose name had been drawn by lot. Documentation is full and available to everyone in a wide range of languages. Indeed there is such a plethora of paper that one feels for the trees needed to supply it! But this is presumably the price that has to be paid for openness.

The Medium-Term Plan: the next six years

The main object of the General Conference - the sovereign decision-making body of Unesco - is to consider and adopt the six-year Medium Term Plan to take us into the twenty-first century and to approve the budget for the next two years.

Education is the corner-stone of Unesco's work. In the words of the Director-General, Federico Mayor: 'Education is the indispensable key for moving, at the dawn of a new century, from a culture of war, in which we have been living for centuries, to a culture of peace'. Nations, he said, need to devote at least six per cent of their gross domestic product to education by the year 2000. In its promotion of universal literacy Unesco will be putting particular emphasis on projects designed to promote the education of women and girls. The educational challenges facing Africa will also be high among the organisations priorities. In line with WEF thinking, the universal promotion of lifelong learning will remain a key feature of Unesco activity.

In science, Unesco's project's will take special account of environmental and ethical issues. These include the promotion of research, exchange and training in basic engineering and environmental sciences. The development of solar energy will be high on the agenda, and there will be increased emphasis on multidisciplinary research and on academic and industry partnerships. Ethical aspects of the advancement and application of science and technology to be examined include biotechnology and genetic research. Global changes, desertification problems and the Law of the Sea are among other issues targeted in the Medium-Term Plan.

In the field of social and human sciences the Management of Social transformation (MOST) programme will aim to promote the recognition of tolerance, democracy and human rights issues in practical policy applications world-wide, and there will be renewed efforts and research to combat exclusion and poverty.

The preservation of the world's cultural inheritance - both physical monuments and artefacts, and 'intangible' oral traditions, languages, music, dance and performing arts - will continue to be another aspect of Unesco's work. Non-governmental organisations will be helped to promote contemporary art by means of improved training, exchange and funding. Unesco will also continue the fight against the illicit trafficking of cultural property.

Communication is another area of the Medium Term Plan through which Unesco hopes to bring about global changes in attitudes. Against a

background of continued repression of free speech in many countries, the organisation will continue to advocate the free flow of information and pluralistic media, particularly in developing countries. Itself a participant in Internet, Unesco will work to broaden the 'information superhighway' to reach the developing world, and will also monitor the social effects of the technological explosion of new visual and interactive media.

In line with its policy to promote Culture of Peace, Unesco will further strengthen its peace-building initiatives to consolidate democratic processes in post-conflict societies by means, for example, of appropriate media development and the retraining of demobilised soldiers. War-torn areas such as ex-Yugoslavia will clearly be in need of all the support they can get. Field offices for this kind of work have already been established in El Salvador, Mozambique and Burundi.

The General Conference approved the budget for these and other ventures for the next two-year period. In 1996-97 this will amount to about US\$518 million, of which more than three-quarters goes directly to programme activities, the remainder paying for maintenance, administrative and other costs. A further US\$290 million extra-budgetary funding is pledged mainly by individual Member States to support specific Unesco projects.

Symbols of Hope

So much then for a sample of Unesco's achievements and plans for the future. Some of these are vast and far-reaching in their scope, others are more modest, yet illustrate symbolically its more ambitious designs while having in themselves the potential for a ripple effect. There was solid evidence during the 50th Anniversary celebrations of the kinds of small-scale projects that benefit from Unesco's support. A first-rate musical performance by *The Barefoot Orchestra* from Brazil showed what can be achieved when enterprising individual initiative is appropriately supported. The musicians of this orchestra had all been plucked from the slums of a Brazilian shanty town by a young man of equally obscure origins whose father (with great foresight) had christened him Mozart! Under their leader's influence, and to their family's pride, the young

people concerned are now receiving an all-round education as well as achieving renown in their own country and abroad for their musical performances. Also performing at the celebration was an excellent choir of schoolchildren from Northern Ireland demonstrating what harmony can be achieved when Catholic and Protestant elements work together shaming the bickering politicians and terrorists. Similarly a Baltic trio, Turkish and French musicians enlivened the event by their contributions between the speeches of international leaders. 'Around the Planet, Children in Quest for a Peaceful World' - the work of children from 51 countries - their drawings, collages, a quilt, a ten-metre long 'Peace Scroll' covered with artwork and messages and seven 'Appeals to World Leaders'. Gifts to Unesco during the General Conference included a symbolic globe from Denmark and a 'meditation space' paved with granite from Hiroshima created by the Japanese architect, Tadao Ando.

Another symbolic event of the Conference was the proclamation of a new *Declaration of Principles on Tolerance* setting out the meaning of tolerance and its application at state level, its social dimensions and its educational implications. Article 4, affirming that 'Education is the most effective means of preventing intolerance', declares that 'The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others'. Removing the grounds of intolerance, exclusion and violence is an 'urgent imperative' demanding training in 'independent judgement, critical thinking and ethical reasoning'. To this end the Declaration affirms we must devote special attention to improving teacher training, curricula, the content of textbooks and lessons, and other educational materials including new educational technologies, with a view to educating caring and responsible citizens open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means.

Unesco and the NGO's

All this is very much in line with WEF principles and activities. In fact if we study the description of WEF's orientation on the back page of *New*

Era it would be very difficult to distinguish it in any way from the aims and objectives of Unesco. In this respect it is not surprising that Unesco is concerned to co-operate fully with its NGO's - they are more open than short-term orientated governments to consider long-term, ethical responsibilities. The Founder's awareness of this can be seen in the wording of the Unesco's Constitution:

'A peace based exclusively upon the political and economic arrangements of governments would not be a peace which would secure the unanimous, lasting and sincere support of the peoples of the world, and the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind'.

It is the non-governmental organisations that represent the intellectual and moral elements of civic society, and their international membership ensures that their concerns are not bound by any state priorities.

There are, incidentally, some current changes in the organisation of Unesco's relationship with NGOs resulting from an impressive rise in their number. Foremost among these changes is the replacement of the three categories, A B and C by two kinds of relationship - 'formal' and 'operational'. Formally related NGOs may be either 'consultative' or 'associate'. It is important in either case for the NGOs to maintain communications with Unesco through reports of their activities, etc., in return for which they

receive regular documentation from Unesco and the right to participate actively in all relevant conferences and seminars.

To return to the question of assessment with which we began, any judgement of Unesco's success or otherwise is at least partially a judgement of the organisations supporting it. It is an assessment of ourselves. Unesco's purpose, shared by WEF and many other NGOs, is:

'to contribute to peace and security by promoting collaboration among nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations'.

In order not to be overwhelmed by the disappointments that will inevitably meet our efforts from time to time, for both Unesco and ourselves the word 'contribute' is important. If we cannot in the short term *achieve* all we hope to do, at least we can ensure that we all contribute to the fullest extent in our power to the lofty aims we have set ourselves.

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INTERNATIONAL YEAR FOR THE ERADICATION OF POVERTY

Extract from the declaration of the Director General of UNESCO Federico Mayor January 1996.

The United Nations - and therefore all nations - has designated 1996 the Year for the Elimination of Poverty. We are primarily thinking, of course, of the least-developed countries. But we must not forget the poor, the far too numerous excluded people in the most-developed countries. The misery of the shantytowns, the street children, the exploitation of young people - all are reasons for our collective shame. But those of us who are well off and think of marginalization as being beyond society and therefore beyond our concern, should open our eyes and take notice. The whole of society, including the armed forces - who is one world. Parliamentarians, elected representatives of the people, must ensure that budget priorities fit in with the terms of a moral world contract. Such a contract must be long-term and take account of future generations with the vision that 'we, the people's must have order for our children to be spared 'the scourge of war'.

Between Global Thinking and Ethnic Culture: an educational dilemma

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“Renewal of Hope!”, such was the general feeling, the world over, in the summer of 1945, after the nightmare of the Second World War, hope for a normal life under humane conditions in peace, security and welfare. Again, like after the First World War, and notwithstanding the disillusionment caused by the collapse of the League of Nations, people erected a new organization, designed to avoid the disasters of war: The United Nations Organization.

“Never again!”

“Never again!” was the slogan heard all over the world. Never again war, hunger, bombs, ruins, desolate orphans. Never again totalitarianism, discrimination, racism, genocide. Never again violence as a means to solve international conflicts. Instead of these a family of human beings, willing to solve problems in a democratic way by parliamentary discussion in an organization representing all nations, the old ones as well as the new ones, that had freed themselves from colonial oppression.

Today, we should be in a jubilant mood about the fact that the United Nations Organization has already lived twice as long as the League of Nations, and about its many achievements, such as the acceptance of the Declaration of Human Rights, the Proclamation of the Rights of the Child, the disappearance of colonialism, the independence of many an oppressed nation in Africa and Asia, the end of apartheid in South Africa, the advancement of equal rights for men and women... However, the aim of “Never Again” failed. It happened again, nearly immediately after the birth of the UNO and it happens daily. The world has not yet seen one single

day without war, racism, violence, terror. Korea, Vietnam, Chili, the Black Mothers of disappeared dissidents in Argentina, terrorism in Ulster, war in the Middle East, fundamentalism in Iran, the cruelty of the Iraqi dictator, the genocide of the Kurds, the tribal massacres in Urundi, the Bosnian tragedy, neo-nazism in Germany, an endless list of violence and injustice not stopped by the organization that promised “Never Again.”

Globalism: an inevitability?

Some blame the non-intervention principle, based on the sovereignty and integrity of every national state for the failure. The mere existence of separate nations, and the international recognition of their sovereignty, is seen as the cause of the impotence of global action. According to this viewpoint the world should turn to globalism instead of nationalism, world citizenship instead of nationality, universalism and cosmopolitanism instead of ethnocentrism and regionalism. Do not economy, technology, ecological problems and the modern communications systems force us in any case towards an interdependence that no longer allows for isolated national strategies? Therefore, the new keyword is globalism and the teachers and educators of today should turn to global education.

It seems we don't even have to propagate globalism, as if it were a historical inevitability confronting us as a ‘fait accomplis’, as a natural process we cannot influence, like, for instance, climatological changes. We do not have to create globalism, we only have to conform to it, and since education is seen as conforming children to the conditions of life, educators and teachers only have to turn to global education. For some time signs of this inevitable evolution have been all around us: ever-growing conglomerations of different nationalities and different languages, different religions and cultures within one single state, such as the United States of America and the Soviet Union. The international and supranational economic and political unifications, such as the European Market and the European Council, the Opec countries, the International Monetary Fund, are ever so many symptoms of an end to the traditional regional and national forms of organization. Isn't even private business more and more abandoning its personal identity by merging and fusing into the anonymity of big multi-nationals? In the cultural domain we see the same globalism:

for years most participants in the Eurovision Song Festivals did neither present their typical ethnic music nor texts in their various languages, as they once used to do, but performed in English on Americanized music. And from Melbourne to Milan, from Paris to Pretoria, from Bombay to Buenos Aires the fashion is jeans and the drink is Coca Cola. What a wonderfully united world! What more can global education achieve?

But this is only one side of the coin. The other side shows the exact opposite of unification: The collapse of the Soviet Imperium, the violent reconquering of independence by all 182 nationalities and ethnic groups from under its wings. A resurrection of Balkanization with an unbelievably bloody war in Bosnia-Herzegovina between Serbs and Croats, and the total disintegration of Yugoslavia. A re-division of Czechoslovakia according to its two original nations, be it, in this single case, without bloodshed. A vehement xenophobia in the whole of Western Europe against the Turkish, Moroccan and Caribbean immigrants, already settled there since the Sixties. Revived anti-semitism in Poland and Germany. Neo-Nazism in Germany. Even Belgium experiences a revival of the fasciste nationalistic Flemish Movement of the Thirties. The terrorism in Ulster between the Protestant Loyalists and the Catholic Nationalists continues with unabating vehemence. Even the quiet Canada has its - fortunately non-violent - separatist movement in Quebec. In the Middle East the Palestinian-Israeli conflict leaves no day without victims on both sides, notwithstanding a slow but steady progress towards compromise and peace. The Kurdish genocide by the dictator of Iraq is perhaps only comparable with the incredible tribal massacre between Tutsi's and Hutu's in Burundi. And this list, showing how far we are from globalism and unification, is far from being complete.

Is globalism desirable?

The conclusion that the world is far away from globalism is one thing, the question whether globalism is a desirable solution is another. Economists and technologists answer that question positively: yes, globalism is the way to peace, development and welfare. However, psychologists and sociologists stress the need for personal and cultural identity, and warn us against the danger of alienation and estrangement of man within too vast communities (Schumacher, 1978, 235). Voltaire said already: "Plus cette patrie devient grande, moins on l'aime..." ("the bigger this fatherland becomes, the less one loves it...", Kohn, 194, 8). Even in very large

states that are the homestead of several nations, such as Great Britain, Canada and India, we observe that the first and foremost loyalty of their citizens is with their own nation - the Welsh, the Scots in England, the Quebecois in Canada, the Sics in India - and much less or not at all with the state as a whole (Ignatieff, 271, 303). Such large states as the British Union are artificial constructs that have been created by historical events and can fall apart by new events. They exist on paper, and are expressed in articles of law. People realize that such states can be useful to them, that they will hopefully defend them in case of war, that they will, if necessary, provide them with identity papers and passports. They recognize these constructs as being useful, but who can love a construct? (Ignatieff, 271). A nation, however, is not a paper-made product, it consists of people, men and women of flesh and blood, who talk the same language, have the same history, observe the same customs and often adhere to the same religion. A nation is like a family. It can offer a feeling of belonging, warmth and homecoming, and of responsibility.

Therefore, the educators are very hesitant: to what aim do we have to educate, to the vast constructs of globalism or to the warm security and appeal of responsibility for an ethnic culture? Is there one single answer for the whole world, or has education in the western world to be different from that of the Third World? Isn't globalism a definitely western slogan, born out of western history which is full of destructive wars of nationalistic and religious signature, from the Thirty Years War to the Napoleonic wars up to the two World Wars? Globalism is also a typical western quest, insofar as it comes from rich, well-established, satisfied countries (Ignatieff, 309). But how can we expect that the newly resurrected ethnic groups and cultures of Asia and Africa would be willing to forsake their own ethnocentric aims and plans that they were able to start only very recently, after centuries of western oppression? To demand such a thing would be a new western oppressive dictate. But even if we decide to leave the Third World alone, what do we decide with regard to our own kids? And who are, in our multi-culturally populated countries and classrooms, our kids? Do we have to educate the natives differently from the immigrants, everyone in his history, his culture, his religion, his roots? Or should we educate them all together in the new western ideal of globalism?

I think it is time to research the concept that mutual knowledge about the ethnic cultures of our fellow men is really a means to avoid war and promote peace.

To say it simply: do we become more respectful towards our fellow men when we know more about their culture, religion and history?

Four examples

In Ulster a bitter war has been going on for a long time between the Catholic nationalists and the Protestant loyalists. Both parties live since time immemorial in the same country, speak the same language, have the same history, read the same literature. They differ only in religion, although both religions, Catholicism and Protestantism, are Christian and have their roots in the same Scripture, so that we may suppose that they know exactly what the doctrines of the other party are. Nevertheless, they kill each other, because the 600.000 Catholics want Ulster to belong to the Catholic Ireland and the 900.000 Protestants want it to belong to the, historically, Protestant England.

A second example: The Ukraine, the origin of Russia, whose rulers added more and more regions to its realm during the Middle Ages, thus creating Greater Russia, is one of the nations that now, after the collapse of the communist empire, separated from the Union. The reason can't be unfamiliarity with the culture of the mainland. Since the Middle Ages these countries have the same history. The Ukrainian and Russian languages are very similar to each other, both peoples embrace the Greek Orthodox religion, both became highly secularized during the seventy years of the Soviet period, and both experience now, after the fall of communism, a strong return to religion. They call the same literature their own, and more than three generations went through the same school curricula. They were members of the same youth movement and served in the same army. Nevertheless they separated.

A third example: Serbo-Croatian is basically one language. Only some hundred words are different in Serbian and in Croatian (Ignatieff, 28). Climate, geography, food and life style have been the same for the Serbs and Croats for centuries. Both peoples went through a history of domination by subsequently Byzantium, the Turks, the Austrian Habsburgs and the Hungarians, alternated by periods of autonomy or even independence, till they became ethnic republics within Tito's Yugoslavia. The only difference between them is their religion, the Croats being in majority Roman Catholic and the Serbs in majority Greek Orthodox. In addition to these, there are Moslems in both camps. Evidently, the furious hatred between Serbs and Croats is not based on a lack of familiarity with each other.

A fourth example: for 2000 years Jews have lived dispersed all over the world. They were the direct

neighbours of Christians, Moslems, Buddhists and Hindus, and have traded with them for centuries. Both Christianity and Islam have their roots in Judaism, so it can't be said that Christians and Moslems don't know anything about Judaism. They know very well. Indeed, some Jewish families have lived in the same region for centuries, and couldn't, rationally speaking be perceived as strangers. Nevertheless, their neighbours perceived them as such. The Jews were felt to be intruders into the ethnic and religious community of the region, and were the victims of discrimination, persecution and murder. Amazingly, Christianity, which is so close to Judaism that the Christians often speak of the judeo-Christian tradition, produced the most aggressive enemies of the Jews, whereas those Jews who lived in the Islamic world experienced their most prosperous periods and were only exceptionally oppressed. Among Buddhists and Hindus, however, Jews did not encounter any problems, although Buddhism and Hinduism show no resemblance whatsoever to Judaism.

Therefore, it doesn't surprise us when a modern historian, who recently researched six countries in order to understand more about the dilemma between nationalism and globalism, writes that on all his journeys he was confronted with the fact that national conflicts are more violent when the two fighting ethnic groups resemble each other more, perhaps because they want to differentiate themselves from the other in order to stress the uniqueness of their identity (Ignatieff, 304). That means that nearness and familiarity of different ethnic groups, be it geographically, linguistically or ideologically, is no guarantee for mutual respect and peace, as the youth movements, the Esperantists and the builders of multi-ethnic constructs, such as Yugoslavia or the USSR, believed and tried to prove. Rather, the artificial constructs of togetherness cause irritation, which easily escalates into violence, and the many separatist movements around us show a longing to retreat into the familiarity of the own home.

Home or institution

The metaphor "home" arouses the association with people in big apartment buildings, trying to isolate their private apartment with double windows, wall-to-wall carpets and lowered ceilings in order to seclude the noises of the neighbours and avoid confrontation about who is to clean the common entrance, the staircases and the elevator. The quarrels between the tenants are nearly always about these common domains, and the word "apartment" expresses their need to be apart.

So nearness forced upon people in an artificial construct leads, generally spoken, rather to irritation than to unification. However, the growth of the world population makes apartment buildings unavoidable, thus say the demographers. The abyss between rich continents with many natural resources and poor continents without any, force the world population to face more and more economic inter-dependence, thus say the economists. The unlimited varieties in means of transportation and telecommunication enable us to make this interdependency effective and useful, thus say the technologists. And therefore, negating all the symptoms and phenomena of ethnic and private irritation, escalating into intolerance, separatism, xenophobia, racism and bloodshed, we continue to build global constructs such as the European Union and the United Nations Organization. Institutions instead of homes.

We watch meetings in giant parliaments, in hundreds of commissions and sub-commissions, sitting over thousands of kilometers of xeroxed papers, produced by thousands of secretaries every day, formulating resolutions, regulations, conventions, organizing more gatherings to get all these papers ratified by the member states, delegating their execution to institutions for specific issues, like the Food and Agriculture Organization to fight the hunger in the world, the World Health Organization to fight illness, the International Labour Organization to avoid exploitation of workers, the UNESCO and UNICEF for the distribution of economic, social and cultural means, and for the children of the world, and so on. In the meantime the hunger goes on and the economic imbalance goes on and the traffic in children for prostitution and slave labour goes on, notwithstanding the Convention of the Rights of the Child, that severely prohibits all these things, and that has by now been ratified by 170 member states.

Systems instead of virtues

This ongoing contradiction between the proud declarations of the global machinery and the worsening reality in the regions generates doubts, particularly in the younger generation. Young people want concreteness, and they feel that the human rights, propagated on paper, have become practically invisible by the gigantic extrapolations of global policy. The strict quantifications, calculations and generalizations can't but neglect the specific wishes and needs of individual persons and specific ethnic groups (Berlin, 234). The quality of life is overruled by the quantity of data. And what's worse: the feeling of personal responsibility for the fellow man is silenced by regulations in the macro-domain, that do not ask for our individual contribution and

participation. Gandhi already warned for "systems so perfect that no-one will have to be good...". "Why ask for virtues... when scientific rationality and technical competence are all that is needed?" (Schumacher, 21).

No personal virtues but global management. Management is necessary to bring order into the macro-system. But what we observe day by day is the total impotence of the macro-systems, such as the European Union and the United Nations, either to maintain an order that was or to create order where it got lost. They condemn and deplore the bloodshed, but are utterly impotent to stop it, paralysed as they are by their own managerial regulations of non-intervention, neutrality and the sovereignty of national states. What we show today's youngsters can absolutely not convince them of the usefulness of globalism. To them freedom is more appealing than order. In the ethnic liberations they see the principle of freedom and democracy, whereas in globalism they see a system which demands subordination, assimilation and integration into a dictated order. However, our young people's concept of democracy, - activistic, not parliamentaristic - is dangerous. It tends to develop into totalitarianism and anti-democracy. We shouldn't close our eyes to the fact that terrorists and suicide bombers all over the world are youngsters between 18 and 25 years of age! (Ignatief, 307). Since macro-politics don't need their active participation, they are looking for a challenge in micro-guerilla.

The economic domain, too, seems not interested in attracting the younger generation. Even in the rich countries of Europe and America, a huge percentage of youngsters are unemployed. Worse, social welfare workers call them the "lost generation", supposing calmly and without scruples that most probably they will never be absorbed by the labour market. With macro-economic argumentations they are coolly deprived of one of the most important human rights: to be creative, self-supporting, useful. Nobody is responsible for this tragedy. The blame goes to the "capital/output ratio", the "national annual product", the "rate of growth", the "input/output analysis", the "labour mobility", the "capital accumulation", the "index". When asked for the meaning of all these words, people say: "Well I don't know," or "I did not make the rules. I am merely applying them." (Schumacher, 236). Fascism showed us whereto such an attitude can lead. Global economics are too big and too complicated to be understood. Only experts understand. You have to believe them. You have to obey them without explanation. You are not responsible.

Small is beautiful

How do we, educationalists, have to make a choice in the dilemma globalism-ethnicity, supranationalism versus nationalism? First of all, I think, we have to translate the problem into megalomania versus modesty. Because, with all our scientific and technological achievements, we are much more limited in our perception than we have come to think. There are hundreds of experts, but billions of ordinary people. When we claim to be democrats, we have to listen to the ordinary people as much as to the experts. It is like in the class room: one or two kids are highly talented, the others are average or even below average. We have to find a way of teaching that develops them all. And it has been proven possible. Also in politics we have examples: let's take Switzerland. Several times it withstood the temptation to enlarge its union with more cantons. It set itself a limit to stay manageable according to the statement of the world-famous economist Schumacher: "Small is beautiful." It is one of the countries with the highest standard of living. Now again, in the discussion about the membership of the European Union, Switzerland decided to stay independent. That is to say: its government, the experts, decided to join, but there was a referendum, and the people decided to stay apart, and so it will be. A decision which is very courageous and proud, and at the same time very modest. We cannot yet know what will be the result of this decision, but we do know that the Swiss tradition of self-limitation guaranteed this country a history of 800 years of peace in a war-torn world.

Secondly, we have to evaluate nationalism anew. The criticism it evoked - chauvinism, intolerance, aggression - may be justified, but that is only one side. Perhaps Martin Buber's definition can help us to look at it less superficially. He discerns between people, nationality, nationalism and national feelings, as follows: "Being a people is simply like having eyes in one's head which are capable of seeing; being a nationality is like having learned to perceive the eyes' function and understand their purpose; nationalism is like having diseased eyes and hence being constantly preoccupied with the fact of having eyes. A people is a phenomenon of life, nationality (which cannot exist without national feeling) is one of consciousness, nationalism one of superconsciousness." (Baron, 3). And it is obvious that only nationalism can become dangerous. In other words, we have to be cautious with nationalism, which can be a fire that set the world aflame. But that is no reason to abolish national feeling, which is a fire with which we can warm ourselves, or to

forget that we have a nationality, which is like a camp fire around which we gather to sing our songs and tell our stories. To warm ourselves means to love and to sense responsibility. To sing our songs and tell our stories means to preserve and develop our culture. Only by learning and training ourselves in these arts around our own fire, will we be able to extent them to other camps. Skipping our own station and jumping directly to the others means coming with empty hands. Such is the globalism of the artificial constructs that will not bring us one inch nearer to mutual understanding.

How did it happen that groups of youngsters today tend to an extreme nationalism, resulting in xenophobic aggression? Let us consider the possibility that it stems from the fact that modern education defames and scorns everything national, and thus offends our children's self-pride. Isn't it significant that the participants in this year's Eurovision Song Festival returned to presentations in their own languages and musical styles. Now that more and more school hours, once dedicated to history, religion and culture, have to make place for lessons in technological know-how, what is left to arouse our children's awe and love? And when there is nothing left to love, when we take the warming fire away from their lives, does not their innate human emotionality turn to the devouring fire of hatred? Technologic know-how is a useful means, but it is no end in itself, it doesn't provide an ideal to live for. As Schumacher once said it so beautifully: "Know-how is no more culture than a piano is music." Instead of taking away from the younger generation all national feeling and ethnic culture, we, the educators, should teach them how to discern between the devouring and the warming fire. The warming fire we need desperately.

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Lea Dasberg has been Professor of Education in the Netherlands. She has retired and now lives in Jerusalem.

Haifa Children's Rights Information Center

On December 1, 1993, DCI-Israel opened the Haifa Children's Rights Information Centre. Based on a very successful European model, the center has already proven to be a unique and necessary service.

Its main purpose is to promote the implementation of Article 13 of the United Nations Convention on the Rights of the Child (which addresses the issue of freedom of expression and asserts the child's right to seek, receive, and impart information and ideas), as well as to the evolving capacity of the child to express his or her opinion (Art.12).

The goal of the center is to enable young people to make decisions regarding their legal problems by providing them with an accessible advice center and legal services.

In its first few months of operation, it has provided services to over thirty children from age four to eighteen, and has handled twice as many inquiries relating to a broad range of children's issues: their rights in family conflicts, including their right to be heard in determination of custody and physical and sexual abuse cases; their rights in the workplace; difficulties they may encounter in school; questions about adoption and how to obtain information about the identity of birth parents; and their rights as citizens.

Source: Israel Children's Rights Monitor.

Vol 4 Autumn 1994

Courtesy of Dr Philip Veerman.

United People: A history of international friendship

The extraordinary power to go through real experiences cannot be matched by any other experience
Naomi van Stapele and Saul van Stapele



This article is a short survey about the background of our separate articles that follow in this issue of the New Era, based on the lectures we presented at the WEF Conference, on Thursday 13 July 1996. We have experienced that by sharing our thoughts and feelings through

different media, with our friends in Kenya, we made the world a little smaller and got some people to know more about other people living in another part of the world. It is by being friends that we learn to understand more about each others' situation, and about ourselves.

1989

On the stage of a great hall in a conference centre in the Netherlands there is a group of African youth, from Kenya, dressed in traditional clothes. They are performing dramas about their country and their culture, singing and speaking in tribal languages, but getting their message across to the audience from other countries, because of their movements and their non verbal expressions. Next to the performances the youth from both countries get to know each other, in more informal meetings. They get along very well, and from mutual curiosity their friendship grows into a

strong link, connecting two totally different countries: Kenya and the Netherlands.

1990-1992

The Dutch youth return a visit to their new Kenyan friends. They participate in youth camps, where the Kenyan youth perform dramas and talk with each other about their problems and their ideas. It is a time of friendship and joy, and when the Dutch go back to the Netherlands, they really become homesick. In 1991 the idea for an exchange of information, ideas and experiences between young people in Kenya and in the Netherlands is born. By means of drama and pictures, and of video film and letters, they want to share their knowledge and experiences, getting to know more about each other's lives and culture.

1993

At the Learner Managed Learning Conference of the World Education Fellowship in Amsterdam, a Dutch section of the exchange project presented its work together with representatives from Kenya, among whom was Wanjiku Kironyo, the founder and co-ordinator of the projects we visited in Kenya. It was a presentation full of music, drama and pictures, through which we tried to show the audience the way we think about using these forms of media to express our feelings, and to exchange ideas and knowledge . internationally. The use of drama plays a central function in our contacts, because it was through drama that we met, and it is through drama that we have learned a lot more about each other's lives and culture. Drama gives us a free form of communication. In drama people do not have to expose themselves directly, because they are able to transform real experiences into fictional stories, in that way giving an impulse for discussions and for insight into their own situation.

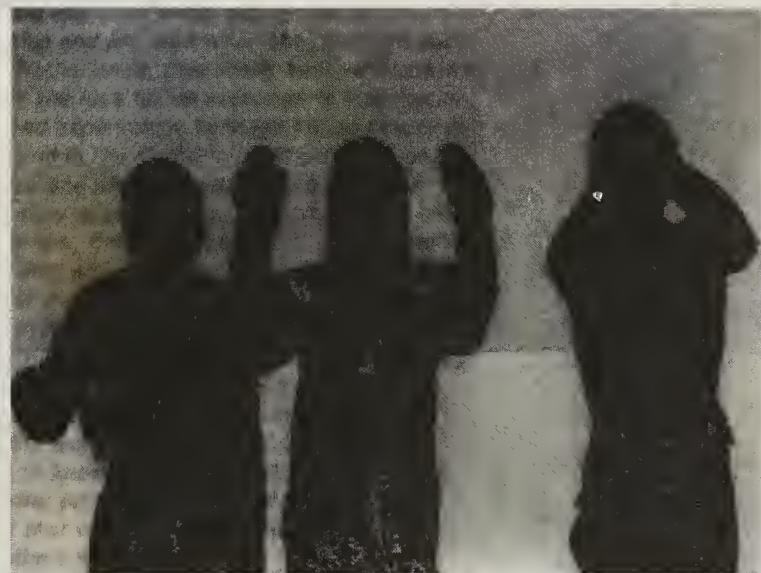
1994

After passing our examinations in 1993, we decided to return to Kenya to stay and to work in our new home country for several months. But first we had to look for full-time jobs, so that we could be able to earn money to travel, and to live for some time in Nairobi. After six months, in the beginning of 1994, we were able to go. In Kenya we participated in different projects, for example by teaching to a group of Kenyan children, joining the youth camps where the youth from certain parts of the big city go out into country to play with each other, to talk, and to

perform drama. We filmed the performances of drama and the discussions, and we were filled with great wonder by the many similarities as well as by the differences between our cultures. Our work and experiences give us the feeling that we have two home countries now, and a hundred families and a million friends. We have learned that there are no significant borders, except in our minds. Due to our work in this project we feel that together we have overcome those borders, and that our experiences paved the way for a strong and lasting international friendship.

1995

In Kenya there is a drama group working on exchanging information with the Dutch youth, and in the Netherlands we just started with a group preparing special exhibitions for schools about Kenya and Kenyan youth, and also about communicating with each other globally. The exhibition of photographs we have presented to the WEF conference in 1995 was an example. It



is meant to be used in schools, together with texts and with a certain method of putting questions to the viewers. It has already been shown in a public library in The Hague. It is one of the ways we want to use to share with other young people in the Netherlands what we have experienced ourselves, and to tell them how the youth in another part of the world live, what they do and how they study and work, their dreams, their frustrations, and their fun. We think that by creatively using different media we are able to share our experiences and to improve our contact with our friends in Kenya. In this way we feel that people can build up strong relations between people all over the world, aiming at creating a better understanding and mutual respect.

Naomi van Stapele

The Mathare Youth Group: My Key to The Kenyan Society

Introduction

In the summer of 1989, when I was fourteen years old, I met a group of young people from Kenya, a meeting that has a continuing influence in my life. They were youth from the Kenyan slum area Mathare Valley, who were invited at a conference in the Netherlands of the World Council for Curriculum and Instruction((WCCI), an international educational organisation), to present their drama project. Being children of the conference-director, I and my sister, together with two of our friends, were invited to attend the conference to be the host and the hostess of the Kenyan children. More often than not we were to be found in the recreation room instead of attending the different lectures and debates of the conference. And it was in places like that recreation room - where I, for example, explained to one of my Kenyan friends how to use the joystick of a video game to keep a racing car on track, and then came off a loser - that we developed strong ties of friendship with each other. One year later my twin sister and I decided to return a visit to Kenya, under the loving guidance fifteen year old adolescents need at certain points. Immediately we were accepted in the community we visited, and we experienced a warm hospitality we will never forget in our lives. When the time came to leave this wonderful country with our second home, the new friends became brothers and sisters, whose warm and loving company we would miss strongly after returning to the Netherlands. With renewed motivation we started to work at our school career. My sister paid another visit to Kenya a year later. Three years after our first visit we had finally finished secondary school. Freedom lay ahead of us, the world was eagerly waiting to be explored. In our minds at least. After passing our examinations, we decided to look for full-time jobs, so that we would be able to visit our other home country as soon as possible, to live and to work there for some time. At last Kenya wasn't thousands of kilometres away, but just a few months of working. In 1994 I stayed in Kenya for three months, during which time I tried to

film all the wonderful things I experienced. I joined my friends at their homes, had much fun with them at work or while travelling, and experienced life as if I was a Kenyan myself. At the end of my stay it became strange for me to be treated like a tourist when I walked through the Kenyan capital Nairobi. I felt like I was a Kenyan, because I felt that my friends were my family, with whom I shared so many wonderful moments.

The Mathare Youth Group

The Mathare Youth Group, the drama project of the Kenyan youth I met in 1989, has always been the basis of my experiences. It was through this project that I got to know so many new friends, who fully accepted me as one of theirs. It was through this project that I really got to know Kenya, the beauty of it and some of the problems of its people. And it was through this project that I started really to understand the importance of the work of the woman that became my Kenyan mother: Wanjiku Kironyo. Through her project she offers the youth from the slum areas the possibility to express their hopes and fears, and their visions and frustrations, and she presents



them the instrument of drama, to share that with each other and with other people who are interested in their life and work. The Mathare Youth Group is a division of the Mathare Valley Self-sufficiency Project, set up in 1985 by Wanjiku Kironyo from Kenya and Rosalind van Vliet from Canada, "**an attempt to extend human hands by providing whatever is possible to assist those who are anxious to help themselves and each other**". The youth work with an alternative way of education, through

drama. “**The ‘Development Education Through Drama’ methods have evolved through the children’s own initiative in that they spontaneously create their plays which depict daily life-social issues that are universal even though the language is tribal and the customs are cultural. Often serious social issues are dealt with through humour.**” (Shah 1994:25)

The centre of activities of the project are meetings at Warren Camp in Nairobi, where the youth from different parts of the huge slum area around Nairobi, Mathare Valley, come together to join in discussing various items with each other, to attend sessions where they meet one to one to talk about their fears and hopes, and, finally, to put their experiences and the outcomes of their discussions in different plays. They perform their plays for each other, and in various occasions they perform them for an adult audience, or even, like in the WCCI conference in 1989, for an audience that don’t understand the language they speak or the situation they live in. I experienced that even though I couldn’t understand the sentences in KiSwahili or Kikuyu, I was able to follow a great part of the plays, because of the non-verbal communication and the easy way I could recognise the situations they created. I am sure that watching those plays, while listening to the strange language, I learned much more about the country and the people living there than would have been possible if I would have travelled from place to place, or when I would have read a thousand books about Kenya and Kenyan history, although I like to read books and to study history. What they showed me was what they experience themselves, what it really means to live in a slum area, and to have to cope with the problems that Kenyans have to deal with nowadays. It was being a part of these projects, working there and participating in the discussions, and watching the plays, that I really became part of Kenya, and Kenya became a part of me.

Drama. and the feeling of recognition

What surprised me most while watching the plays and listening to the various group discussions, were, next to the expected differences with my own life, the similarities that were displayed. Even though the background of the

Kenyan youth differs so much from my own background, both cultural and economical, I found out that they are struggling with the same problems I and members of my age-group struggle with in Europe. I saw that youth in Kenya too are struggling with problems concerning the gap between generations, unemployment, and drug abuse. Only the nature of the problems differs, for the situations we live in are so different. Being without a job in my country, the Netherlands, is a pity, but never a danger of life, for the government pays a certain amount of money to the unemployed. In Kenya unemployment certainly is a matter of life and death, so the nature of the problem is much more serious than in our situation. But notwithstanding the differences, there was such a strong feeling of recognition, that I was able to understand so much more of the situation they live in, and also to put it in a broader perspective. From the ‘suffering Africans’ on my television-screen, they became friends of flesh and blood, with hopes and dreams, and with fears and frustrations. The use of drama offers the youth a free form of communication, for they



are able to express what they feel, and to describe their situations, without exposing themselves too much, without becoming too vulnerable. You are watching a play, you are not watching people telling directly about his or her problems. But you are watching a play which is based on private discussions, in which the youth are able to discuss the different problems affecting them. The concrete problem they show is not necessarily directly related to the actors and actresses playing certain roles; the plays put emphasis on problems and characters, not on persons, although the plays are about the life and the situations of the persons who create and perform them.

The way the youth use drama in this project fulfils different purposes. First of all it turns out to be a very good way of sharing your thoughts and frustrations; the youth are no longer alone in coping with their problems, they are able to give each other advice and a helping hand, and get to see the problems facing themselves and other young people. Secondly the plays offer them an instrument to present their situation to others. For example, the makers are able to express to their parents how they feel about the generation gap. It seems impossible to go up to your father and tell him to show more respect for you; that would be rude and wouldn't fit in the cultural pattern. It is quite different though to invite your father to a performance where you can show him different plays. He can see the funny actor playing the authoritarian father, without ever realising that it was he who fed the inspiration. Then there is no conflict between father and child, but the father knows about the existence of the problem, and he might relate this, unconsciously or not, to his own situation.

This is an example concerning my experiences. I will never forget the importance of using this way of alternative education, as it comes to creating a better understanding between people of different cultures, like it does between people of different generations. I know by my own experiences how much the plays meant for me. They were my main key to the Kenyan society, to understand, to respect and to love the Kenyan people I got to know.

Saul van Stapele

Reference

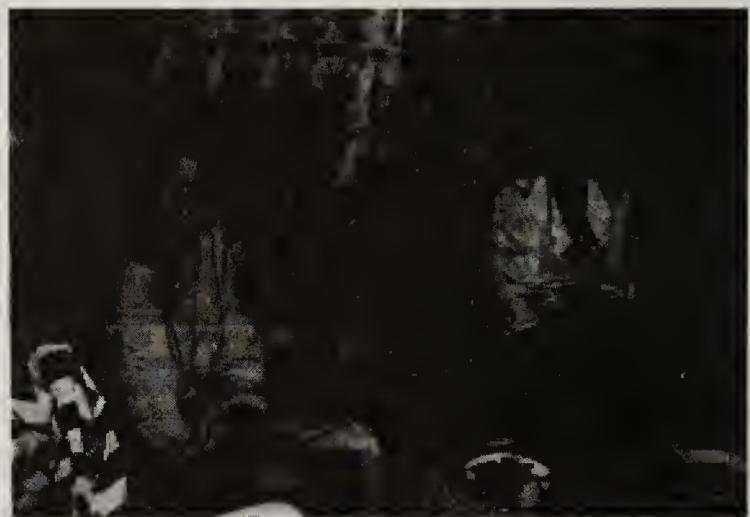
Shah, Sneh (ed.) (1994), The Power to Learn, WEF

Meeting People From Different Cultures

Introduction

Meeting people from different cultures is important because it helps you to understand more about the other as well as about yourself. Meeting people is the essence of communication. The other ways to communicate, such as using media like audio- or videotape, are important as well. But using only these media is in some respects a one way observation. It does not lead to real

interaction, to the experience of transferring information and feelings immediately both to and from other people, I want to write about my experiences with meeting people from different cultures, about what I have learned and what other people learned from those meetings. By coming face to face with certain aspects of a different culture, you suddenly see these aspects in your own culture placed in a different perspective. The



people who meet must have an open state of mind towards each other, to be able to develop a genuine friendship. I could write a book about my experiences in Kenya and about meeting my friends in that country, but in this article I have to restrict myself to giving some examples of what I mean by what I wrote above. Because I am young, it will be told from a youth's point of view about issues that concern young people in both Kenya and in the Netherlands, like religious questions, the use of drugs, and questions of identity and insecurity. In the beginning we all were shy. We did not know each other yet, and we all had certain ideas about one another, the Dutch about the Africans, the Kenyans about the Europeans. For example, there was a party where Eva, my Dutch friend, and I went to help the women cooking for the guests. One of the women said that she had heard that in our country we do everything with machines. We denied this, but since we were scalping the potatoes instead of peeling them neatly, like the other girls did, we offered to wash the dishes instead, to prove our point. We tapped some water and started scrubbing, at which the other women began to laugh, because we had forgotten to use soap. Well, we knew that, but we had not seen any soap and we had assumed that they did not have it, and we did not want to embarrass them by asking for it. This is a good

example of learning in a direct way how to communicate, because you become aware that you have the attitude of assuming something about other people without really knowing them. By this kind of experience we learned to have an open mind, and we learned that we should ask a lot of questions to learn more about who they really are and how they live.

Girls and boys

When we did that, we noticed first the differences in customs. Eva, my brother Saul and I used to share a room or even a bed, which in Kenya is not an appropriate thing to do. A man who is older than sixteen should not share the house with the women of his family during the night, unless he is married. During the night he stays in a hut that he has build next to the house. These kinds of customs at first made us think that the interaction between men and women was very restricted. Our friends told us that those customs originate from a traditional life, where men and women had their own tasks to stand the home in good stead. We assumed that nowadays some things are changing but that some are kept alive, for example because they correspond with the people's Christian religion. At first we just saw them as 'real Christians' because we noticed that the issue of experiences with having a girlfriend or a boyfriend was not talked about openly. Some boys spoke more directly about it, and we thought that this difference between girls and boys was related to their religious background as well. Regularly, at night we sat together with some girls, and after a while we all felt comfortable with each other, and we began to talk about our lives and pelt each other questions about, of course, boyfriends. In our country we are used to talking about it openly, not restricted by Christian taboos or traditional values, which gave our Kenyan girlfriends the space also to discuss relationships in this way. At first we remained at a safe distance and we did not tell them everything, because we thought that we would shock them. But as soon as they felt the space to share their stories with us, they did not subject their information to limitations. Until then we only had heard stories from men about girls, and we never had realised that it would be logical that also the girls had their experiences.

Parents and children

We have not experienced that there is communication about the subject of sexual experiences between boys and girls. And between parents and children it is one of the topics that cannot be discussed. There is a huge gap between the generations. A gap, already existing by tradition, that is now widening by the influence of westernization. In previous times the distance had been reduced by respect, at the present time it is widening by misunderstanding. Young people see themselves more and more involved in a modern way of living, that puts them in a situation of contradiction with the traditional life of their parents. Mostly the parents still live in the rural areas while the young people are moving to town.

Identities and culture

A lot of our friends in Kenya dream of going overseas. Many friends look up to the West because they do not know how life there is. The West is a Utopia, a paradise. They feel inferior to it because they think that they are the only ones with broken homes, abuse of drugs, and crimes. One friend was convinced that white people are chosen by God and that all crimes in western countries are done by 'black people'. Through asking us about it he got a more realistic picture of crime in the West, that being a criminal is not a question of being black or white but of the person you are and the situation you are in. We were shocked about this perspective and self-image. It might come from the fact that our friend feels inferior to whites because he sees that we have so many more opportunities in life to develop ourselves; why would we have them if we are not a 'chosen people'? Well, we feel, among other things, because our ancestors have created favourable conditions and circumstances, among other things as a result of wealth through colonialism. While our friend experiences that his life, as far as it is based on tradition, which has a great value, does not enable him enough to develop himself in modern society. It seems as if he has to choose between two identities, while he actually is developing both.

Another Kenyan friend told us about his confusion according to the Creation. At home he was told about Kikuyu and Mumbi, how they started the nine clans of the Kikuyu tribe - which

is slightly comparable to the story of Adam and Eve. In church he heard that God created the world in six days, and at school he was taught the evolution theory of Darwin. I could not relate my experiences to this confusion, except that we had no religious stories at all in which we were supposed to believe. Often Kenyan friends would ask what our religion is then, and we would have to answer ... nothing ... nothing specific that is. Sometimes I envied them because they were brought up in a situation in which they developed a deep religious sense. We explained to them how our parents left the church and that in the Netherlands a lot of people rather make their own concept of God than accepting to be forced to believe and to live according to the rules made by others. This requires a lot of searching in the dark. One Kenyan friend reacted to this: 'You white people first colonised Africa with your missionaries to spread religion. Now we have to come to your country only thirty years later to bring it back to you!'.

Like our friends in Kenya felt in a utopian way about our country, we felt romantically about their culture and traditions. We come from a culture of individualism and of a society with people that seem to have more concerns with material possessions than with spiritual and intellectual values. Kenyan youth live in a social environment where community values are essential for surviving. When you have a limited access to material things, you depend more on your neighbour. Therefore, in a sense, you could say that lacking material things enables you to grow socially because you have to! While, in western culture, when you have the right and the opportunity of reaching and using a lot of material things, this sets a limit to your social experiences, which are not a necessity. In our culture this puts a lot of pressure on young people in search of their identity. There is a great insecurity about the question of where you belong. In Kenya your identity is for an important part established by gender, family, clan, tribe, religion, village, and district. There are various groups you can depend on, first of all your family, and then people of your age group, and the elders in your community. In our culture, the class and status group you belong to as well as the schools you attend are more important. Many tasks concerning

upbringing and guidance are taken over by or are left to schoolteachers. But they have a class of thirty pupils. Owing to this, children have to go through a great part of their development individually. If necessary, some guidance is offered by our social bodies, but that is not the same as day to day guidance and support, while the institutions concerned are not very accessible for young people. In Kenya insecurity is not about 'Who am I?' but about 'How will I survive?' They profoundly believe in God, which gives them a sense of security and hope. We have tried to control this kind of security related to surviving day by day, with materialism. Everywhere in our society there are buffers that lessen the effect of social dangers. We have placed safety nets through our social security system to escape the insecurity of the essence of life surviving. But as a result young people in our society feel powerless and they try to flee such an artificial life by challenging it through using too much drugs or by bungee jumping. A Kenyan would claim you are nuts to put your life in danger when it is not necessary. A lot of Kenyan young people use drugs to escape the problems of their poverty and their struggle how to survive everyday.

Access to the world

By talking to each other and living together we also became more aware of the positive side of our culture. Like the togetherness in Kenyan culture, we and they experienced the open way we interacted with each other as Dutch people as very positive. Our self-confidence in this respect was totally new to them. Generally speaking, in western culture parents and children do talk openly with each other, through which a child grows up feeling respected for his own individuality.

But related to this we could differentiate between some aspects in the Kenyan culture and in ours. Growing up in a western society with a white skin means growing up with access to the world. You are educated, and the media around you enable you to become a man or a woman of the world at a very young age. In Kenya most young people grow up in a situation where many people have to choose between buying bread or a newspaper, or in other words, where people have no choice at all; your access to the world is

limited by your poverty. Knowing less about the world creates great insecurity about your position in it. Knowing less about your past does not give you a proper perspective on who you are, so you are sensitive to what other people say about who you are. For example, the history that still is taught in a lot of schools in Kenya is white history. This forms a mental picture of the importance of white culture, and it gives no answers to the question who you are. This perspective should change because Kenyan youth only can feel empowered

by knowing their own past if they learn the importance of their own culture and their own past, in full perspective; only then they will be empowered to change the future, and have access to the world.

This counts, in another way, also for Dutch youth. They also need a full perspective of the world and its history, to empower them to co-operate with other youth all over the world. To get a full perspective of each other, we have to meet.

Naomi van Stapele

FOR AND ABOUT WEF MEMBERS

Voyage

*Life is like a voyage on boundless ocean
It travels from the cradle to a bed of flowers
washed by high and low waves
encounters a dense fog and a stormy groan
Or it meditates in a calm Ocean
listening to the songs of sea gulls
plays with a dolphin
surrounded by a golden cloud
It travels from a dark night to a shiny morning
Solemn Voyage!
Life is like a voyage through the Cosmic Ocean
It travels from time to time
west to south
plays thousands of characters
women and men
mothers and fathers
children and parents
learns uncountable cultures
It travels from darkness to enlightenment
returning back to a wharf of the Homeland
Solemn Voyage!*

Professor Hiroshi Iwama, WEF: Japanese Section

Changes for New Era in Education Editor

Readers of New Era in Education will miss the services given over the past few years by Helen Pearson, the Distribution Secretary. Helen is unable to carry on due to the pressure of work.

We all wish her well.

It is with real pleasure that I welcome new members to the Editors advisory team, Klaus Memberg (WEF GB), Edward Broomhall (Tasmanian Section), and Professor Jack Campbell (Victoria Section, Australia). The interest taken by the different sections is a sure sign of the growing vitality of New Era in Education.

The production of New Era from this issue is a result of the joint efforts of Tyrone Miller, Jacqueline Sells and Mrs Guadalupe Gonzalez de Turner. We look forward to the support from Tyrone and Jacqueline.

Themes and contribution dates

August 1996: Education for All: An Achievable Target?

Deadlines for contributions: May 1 1996

December 1996: Sustainable Development

Deadlines for contributions: September 1 1996

April 1997: Abuse and Human Dignity: The Interventionist Role of Education

Deadlines for contributions: January 7 1997

August 1997: War and Conflict: The Relevance of Education

Deadlines for contributions: May 1 1997

Round the World - WEF Section News

Rosemary Crommelin

Headquarters

Allied with celebration of the 50th Anniversary of the founding of the United Nations - which WEF commemorated last summer - was the celebration of Unesco's 50th Anniversary. The ceremony was organised by a Commemoration Committee of NGOs (on which WEF was represented) which met during the previous months under the chairmanship of Mr C L Sharma, formerly Deputy Director-General of UNESCO, and with administrative support from the United Nations Association in London.

The evening of celebration - at which WEF was represented by the Chairman and Secretary - was held in early December in the presence of UNESCO's Director-General, Dr Federico Mayor, at the Institution of Civil Engineers in Westminster, where Unesco's Constitution was formally signed on 16 November 1945. The celebrations were attended by members of both Houses of Parliament, representatives from Embassies and High Commissions, and from the fields of Education, Science and the Arts. After the speeches of congratulation, students of the Royal Academy of Music gave a short recital, there was an excellent talk by a young member of the Guide Association, and finally a play by Hither Green School Drama Club, "A Cry for Tolerance and Equality". The programme was followed by a reception where the Unesco Charter was on view, and there were displays showing some of the work of Unesco in various parts of the world.

WEF was again represented by the Chairman, Christine Wykes, at the special United Nations Commemorative Service at Westminster Central Hall on Sunday, 14 January, where she was responsible for greeting Dr Boutros Ghali, Secretary General of the United Nations. Christine was present too, on the following Wednesday for the dedication of the plaque recording the 50th Anniversary; it is above the original plaque, on the wall outside Central Hall, which will be recalled by WEF members who attended our day of celebration in Westminster last summer.

Sometime ago the Japanese Section was asked whether they would like to nominate one of their members as President of WEF, to which they agreed. The matter was again raised with Professor Iwama at the London conference last year, and following discussions within the Japanese Section, the Committee in London was delighted to receive, and to agree, their nomination of Professor Shinjo Okudo; this will be referred for formal approval by the General Assembly when it meets in Sarawak next August.

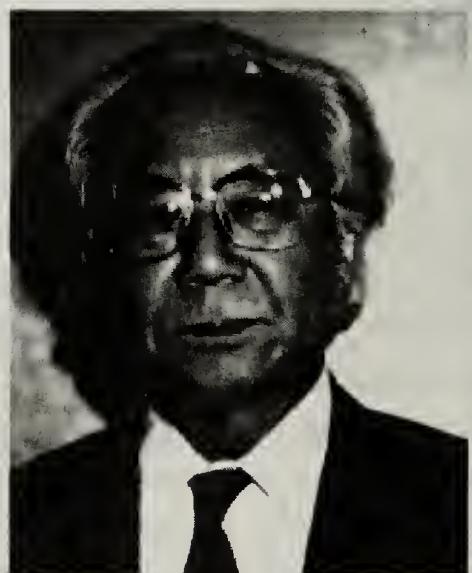
Professor Okuda is currently President of the Japanese Section. He was in the Ministry of Education for many years, and then became a professor at Yokohama National University; he is now Director of the Tokyo Metropolitan Institute for Educational Research and Inservice Training, and the vice-president of Kawamura Gakuen Women's University. He is a specialist in educational administration, and has wide

knowledge of educational theories and practice both in Japan and overseas, making him one of the leading educators in Japan; he has served on various advisory committees, and has published extensively.

The Fellowship will look forward to welcoming a new President at its meeting next August, and at the same time will want to express its thanks to James Porter (past chairman of WEF) for holding the office of Acting-President during the interim period.

Australian Council

Earlier this year the Australian Council, following the rotation which takes place every three years, was due to move from Tasmania to Adelaide; details regarding the new office-holders will be given in a later issue. However, this may be the moment to acknowledge all that Christopher Strong, the Council's Past-President, has done and continues to do in the preparation for the Malaysian Conference to which we all look forward this coming August. He has visited Malaysia on behalf of WEF, and



Prof. Shinjo Okudo, President of the Japanese Section & the Fellowship

by liaising with Unimas, the WEF Sections, and the Guiding Committee and John Stephenson in the UK, he has made a great contribution in the run-up to the conference, particularly as regards programme-planning, on which he is in contact with David Turner. WEF is very grateful for his help.

Tasmania

Graham Wooley, Secretary of the Tasmanian Section, reports some of their activities over the past year, including the visit of Professor Philip Gammage to present the Honora Deane Memorial Lecture, visit schools, and address gatherings of teachers. The Section's monthly dinner meetings have featured some very good speakers and have covered a wide range of education-related topics; a memorable meeting earlier in the year featured a joint presentation by Stan Payne and Geoffrey Haward covering the history, achievements and aspirations of WEF - a valuable insight to newer members. The Section hopes to assist in sponsoring a young teacher to attend the conference in Sarawak next August, and is seeking co-sponsorship towards expenses.

At the end of the year the Section reluctantly bade farewell to its President, Jean Walker, who is moving on to a new teaching appointment in Hobart, where she hopes to revive the one-time active southern branch of WEF. The year finished with a Christmas Dinner party given by Graham and Lois Woolley and now, having hosted the last three annual meetings of the Australian Council, the Section looks forward to future meetings of the Council in South Australia over the next three years.

Victoria

During the past year, discussions at meetings of the Victorian

Section have focused upon one particular theme - the Application of New Technology in Education, with particular reference to computers.

There was a wide range of contributors, including Philip Gammage who delivered the Ross Memorial Lecture on "Teaching Tomorrow's Children", and the views offered on each occasion were frank, and mixed with a degree of caution, acknowledging that the new technological revolution, with its implication of a revolution in human culture, should be approached with care. The technology is there, but members felt there was a need to be fully aware not only of the commercial interests and pressures involved, but of the overall effects of computer-aided education.

At the recent annual meeting Arthur Sandall, having announced his decision to retire, handed over his work as Secretary to Gordon Young. For the past 38 years Arthur has held office - as President, Secretary or Treasurer - in the Section, and during all that time has been its mainstay. Throughout these years he and Rylice, have offered welcoming hospitality to many in their charming home at North Balwyn: to members of the Victorian Section, from other Australian States and from overseas (including myself); they have been

a continuing focus for WEF in Melbourne.

He looks forward now to being able to devote more time to writing about the Russian author Tolstoy, a subject he has studied for many years. He will have the good wishes of his many friends for this new task, as well as their thanks and appreciation not only for his untiring work for the Section, but for his recent authorship of a detailed history of nearly sixty years of the WEF in Victoria, "Forum For the Sharing of Educational Thinking". I was delighted to receive a copy of this fascinating account of the Fellowship's Conference in Victoria, starting with the memorable International Conference in 1937, and recording the links with other Australian Sections, and with WEF members from around the world. In its 500-plus pages he tells of people who have shared the views of WEF and have contributed to the changes which have taken place in the pattern of education during this century. (Copies can be obtained direct from the author, 32 Sunburst Avenue, North Balwyn, Victoria 3014, at a cost of \$30 plus £5 for postage and packing; cheques payable to A K Sandell).

Japan

"Environment and Education" - For the earth and the future of man in the 21st Century. This was the theme at the Annual Meeting of the Japanese Section last November. The Section's President, Professor Shinjo Okuda, gave the opening address, followed by a keynote speech on the meeting's theme by Mr Katsuhide Kitatani, ex-Senior Advisor for the UN development programme. In considering the role of education in preventing destruction of the global environment, and leaving a green earth to future generations, Mr



Arthur & Rylice Sandell outside their house in North Balwyn

Kitatani emphasised the importance of the three Ps (poverty, pollution and population) and of one W (women) in playing key roles.

This was followed by panel discussions and presentations by members representing universities, an elementary school, a junior high school, and small-sized schools. The four afternoon presentations included Mrs Yoko Yamazaki on "Beatrice Ensor's New Education Theory", Mr Rinya Sugiyama on "Progressive Education in the United States", Mrs Saeko

Miyazaki on the recent Beijing World Women's Conference, and Dr Hiroshi Iwama reported on the WEF UN/50 conference in London last July, and gave information about the forthcoming conference in Malaysia.

At the General Meeting which then took place, the nomination of Professor Shinjo Okuda as President of WEF was confirmed, and Dr Iwama was appointed as the new Secretary General. Sincere thanks were extended to Mrs Toyoko Aizawa, the former

Secretary General, for all her work on behalf of the Japanese Section during her long time in office.

I hope to write more about the new Japanese Secretariat in a future issue.

Change of Address

Before this issue is published I hope to move to Kew, and the new address of WEF Headquarters will be:

22A Kew Gardens Road, Kew, Richmond, Surrey TW9 3HD, UK. Tel: 0181 940 0131

REVIEWS

After Post-modernism: Education, Politics and Identity

Edited by R. Smith and P. Wexler, Falmer Press London 1995, 253 pp £14.95 ISBN: 0 7507 0442
This is a collection of 13 essays by 16 authors. It is divided into four parts - theory of education, pedagogy, identity and politics, (in that order, but no reason is offered for this). The contents-map does little to whet the reader's appetite. The book is the result of a seminar held at the Griffith University Gold Coast (not Ghana!). We learn only on page 241 that the contributors were all invited by Richard Smith to the seminar and that this was quite clearly "an insider's meeting" of theorists (p.241). However, we get no biographical notes about the authors' credentials, but can assume they are mostly Australian academics with interests in politics, sociology, social psychology and education. They write in a style which suggests that they expect their readers to be an elite of philosophers or pseudo-philosophers that shares their views about social theory. Many of them may be known to *New Era* readers as they contributed to the decidedly more readable book *The Insistence of the Letter* which was reviewed in the *New Era*, vol. 75, 1, April 1994.

Despite an eight-page "prologue", there is no digestible and comprehensive introduction to give coherence to this collection. The prologue consists of short paragraph summaries of the later chapters

- a help to readers who are not into jargon! The one-word titles to the parts are not very informative, though the book's intention is laudable in seeking to theorise about the dilemma of staff being paid from public funds to teach and advise within prescribed national political parameters while simultaneously engaging in critical research and reflection which might be hostile to their political paymasters. The three-page "epilogue" cryptically sums up the preceding twelve chapters, but in jargon that makes it difficult for all but the cognoscenti to be helped to comprehend the book's substance.

Having said that, the collection teems with exciting ideas which stimulate further critical reflection and, for the reader who is prepared to persevere with the text and ponder over the message in (or sometimes hidden by) the text's language, the book will prompt a re-examination of the educational practices with which they are familiar. However, where it draws on the work of established authorities such as Bourdieu and Foucault, it seems to have little to say that is new at practical and theoretical levels.

The pretentiousness of the book's title is echoed in many of the chapter headings, and one is left wondering what readership will readily get stuck into it. It generalises about political trends underlying educational developments throughout the world - surely a dangerous assumption at any

time in world history - firmly and persuasively basing its critique on the premise that the current prevailing fashion is for international capitalism to legitimise changes in both theory and practice of schooling. Everything may indeed be contestable in some societies, but it is decidedly less so in some nation-states or religious groups than others - and the moves towards fundamentalism in places like Algeria or towards neo-Marxism in many parts of eastern Europe clearly demonstrate contemporary philosophical tussles that have their counterparts even in Australia to a degree.

Echoing the long-held view of comparative educationalists from the time of Michael Sadler's 1902 lecture in Guildford, Ladwig's chapter is concerned with academics who critique educational developments without adequate sensitivity for the cultural-political context in which they occur - and there's nothing new in that contention. Writing as a socialist about post-modern feminism, Kenway is concerned with how to write about it and promote appropriate action, but a surfeit of gobbledegook will put off many readers who might otherwise be keen to engage in the debate. This is especially true of Luke's chapter which used in-words that don't exist in many dictionaries; this is unfortunate as its substance - the relative power of academics vis-a-vis politicians to shape educational developments - is of profound interest to all students and practitioners of education.

Many teachers would subscribe to Lewin's well-known aphorism that there's nothing more practical than a sound theory, and this book has enormous potential as a contribution to giving practitioners sound theory - but few of them will find the time or inclination to plough through this collection. To take almost at random a quotation from the book: "The New Age opening to resacralization and the historical recency of the Holocaust, together, press me (i.e. Wexler) toward a particular religious hermeneutic, the language from the archetypal margin, the difference within a difference that Singh (another of the book's contributors) identifies for "women of colour", the revivification of the redemptive calling of the Jews, the primal pariahs." (p.244). Thought-provoking - but couched in virtually incomprehensible language for many potential readers. The book

climaxes with the flourish of the final paragraph which anticipates a future in which "the collectively creative ingathering of the fragmentary, holy sparks from their current exile and dispersion" (sic) This opaque style is typical of the entire volume.

This is a book with a message for all educationalists - but I fear it will reach and be appreciated by only a tiny proportion of them.

**Dr Bill Taylor, School of Education
University of Exeter, England**

School Leadership: Beyond Education management. An Essay in Policy Scholarship.

By Gerald Grace, The Falmer Press 1995,
230pp Price: £13.95, ISBN 0 7507 0415 2.

In order to understand the nature of Headship it is necessary to examine in detail the political, ideological, economic and educational perspectives of leadership in schools, according to Gerald Grace in his book 'School Leadership-Beyond *Education Management*.' It's publication coincides with a report from the DFEE and Ofsted '*The Improvement of Failing Schools Policy and Practice 1993-1994*' which identifies poor leadership as one of the most striking features of a failing school. The Government obviously feels it is an area of education that will bring a good return, as evidenced by the launch of a National Professional Qualification for headteachers and the start of Headlamp, which gives newly appointed heads a voucher to spend on training. Perhaps they should first read this in order to identify the styles of leadership that may be successful in the present climate.

Gerald Grace is Professor of Education at the University of Durham, and is responsible for the delivery of an MA in Leadership and Management. Grace has undertaken a significant piece of research involving 88 headteachers during the years 1990-94, a period when changes brought about by the Local Management of Schools and the new legislation on the role of Governing bodies was having an important effect on how schools were led. He also seeks to set a new agenda for the study of school leadership, explaining that his book is intended to be 'an essay in policy scholarship' and defining it as a study which seeks to be both scholarly and

practically relevant by integrating the historical, theoretical, cultural and sociopolitical aspects of leadership with his research.

In the second chapter he considers the range of leadership styles in an historical context. He identifies the hierarchical and control model of leadership which operated almost exclusively throughout the nineteenth and the first half of the twentieth centuries. He traces the movement towards a more collegiate model as commended in the 1977 HMI Report '*Ten Good Schools*' and then onto a more complex model involving operations management, leadership and human management and external management.

In his research he uses a combination of semi structured interviews following up with a more focussed survey considering those issues which continue to exercise the thinking of all those involved in the management of schools, headteacher/govemor relationships and the contradictions and conflicts of combining the role of moral and spiritual leader, the leader of a group of professionals and a market entrepreneur. He also considers in detail the very specific challenges faced by Catholic Headteachers and Women Heads: the first group having lost the absolute moral guidance of their church, the second feeling the necessity of distancing itself from the strident voice of Feminism. Throughout the book, Grace's own analysis of his research is viewed critically alongside the work of other academics.

This is a very welcome approach to the examination of leadership, a valuable reference and resource for educational professionals and practitioners. It attempts to answer an almost impossible question 'What style of leadership can successfully cope with the challenges of present day headship?'. Grace suggests towards the end of his book that there is potential for heads to demonstrate that it is possible to construct '*balanced and representative forms of democratic school leadership*' ones that are '*strong in participative leadership*'. Can we rise to his challenge?

Lynne Monck is the headteacher of The Fearnhill (secondary) School, Hertfordshire, England

Educational Policy for the Pluralist Democracy: The Common School, Choice & Diversity

by Mark Holmes, The Falmer Press, 1992,

168 pp, price £30, ISBN 0 75070 1137

In the book, **Educational Policy for the Pluralist Democracy: The Common School, Choice and Diversity** Mark Holmes argues that the days of the comprehensive or common school delivering a consensual education to all have gone for ever. He believes that the value base of the public school in the West generally leads to schools lacking affiliation. He argues for choice bounded by reasonable limits compatible with the maintenance of a strong pluralist democracy.

The chapters look at the Age of Dissent, Dissent about Educational Purpose, the Autonomous School, Providing choice, Religion and Values, Policy for Cultural Differentiation and Dealing with Diversity: Educational Policy for English-speaking Plural Democracies. At first glance the book appears to be analysing some critical current issues, and the committed educator eagerly awaits an analysis of the complex issues listed, and the way forward.

The book leaves the reader uneasy. In many respects a variety of concerns are tackled, but as the author himself admits, in the last analysis, what he is putting forward is a personal philosophy. This is any one's right. However, the overall approach is a damning of what he says are liberal approaches, and he certainly has no time for radical approaches such as feminism, anti-racism or Marxism. A reasoned analysis, albeit leading to a personal philosophy, would have had more arguments based on well worked out points. Why the author comes to what may appear to be a liberal conclusion is unclear, as the points made in the context of those specific approaches are not convincing.

The author may wish to argue that his approach is based on well reasoned arguments. The reviewer is left wondering if there isn't a definite political agenda which has not been clearly spelt out. Either way the book does not add very much to our understanding of critical issues in the nature of schooling in the context of issues of choice and diversity.

Sneh Shah

Anti-racism, Culture and Social Justice in Education.

Edited by Morwenna Griffiths & Barry Tryona,
Trentham Books, 1995, 232pp, £14.95
ISBN:1-85856-037-3

This is a refreshing and relevant book bringing together up to date empirical data drawn from research into attitudes endemic across the spectrum of educational establishments decoded within viable and sophisticated theoretical models.

Its achieved aim is to bring together a variety of new perspectives on the shrouded issues of anti-racism, culture and social justice in Britain.

The editors expect and invite an audience from a variety of educational settings and provide a collection of essays which are relevant and interesting to people from all backgrounds. Interestingly, all the chapters were papers presented at the 1994 annual conference of the British Educational Research Association. Two central criteria guided the choice of contributors. Firstly, the editors wanted to include contributors who were new on the scene-many of whom had not published before. These were the writers who had not had the chance to put their views to a wider audience before and their approach is immediate, empirical and personal. This gives a vigour and strength to their writing. Secondly, the authors and their projects were chosen because they display a wide range of interests and perspectives representing their own subject base and research focus.

The book is based on the premise that racism and anti-racism are problematical terms. Even the two editors could not reach agreement about these two issues, but they succeeded brilliantly in co-operating on the project. They emphasise that an important purpose of the book is to question and re-examine the categories and boundaries of racism and anti-racism. Similarly, there is no consensus among the contributors, instead there a recognition of the complexities of the situation, and a recognition that this complexity denies the possibility of a once and for all solution or a 'quick fix'.

There are many theoretical frameworks underpinning the works in this collection, including Feminism, Black Feminism and cultural studies. Some of the perspectives are inescapably political and it is interesting that the editors locate

part of the responsibility for the climate of anti-racism since the 1980s in Conservative political rhetoric.

The opening chapter highlights the fact that institutions have failed to recognise or even contemplate the possibility that anti-racism is an issue-they have cloaked it under the blanket of equal opportunities. Sarah Neal points out that "racial equality" is a "condensation symbol", a term which has positive connotations but a potentially wide semantic spread. Everyone can say (and do say) that they subscribe to equal opportunities because it is "neutral" positioning but the majority of people and institutions feel very uncomfortable when asked about their anti-racial strategies. It is more comfortable to hide their attitudes within a cloak of silence. It is always easy to do nothing when you don't admit there is anything to be done.

One chapter focusses on the fraught issues of gender and race which are reinforced by stereotypes in the Rap culture in particular, and are shown to have such a big effect on the self-image and attitudes of children and young people. Another chapter exposes how racism and insult have become institutionalised and are invisible.

It is important that people in education read this book and are aware of its premises. The anti-sexist movement in our society is recognised and largely successful. People feel happy talking about sexism as an issue largely because there have been a lot of women who have been prepared to expose the gender-specific bias in teaching and learning. However, white teachers do not have the same position in relation to racial exclusion-because they are white. And because there are not enough ethnic minority teachers, it is the responsibility of white teachers to raise this issue and challenge it within our society.

By talking to individuals in their homes and schools, often having to overcome prejudice themselves, the writers have given us an excellent exposure of what is so frequently hidden, and for teachers at all phases, it highlights our responsibility to admit that we deny racism and to take a positive stance to disseminate anti-racist discourse. We need to have a positive intent and a personal engagement in the process.

**Rachel Hollis, Head of Infant Department,
Long Lane Primary School, Derbyshire**

IMMIGRATION AND ADOPTION

By Claudia Mortimore, Trentham Books, Stoke-on-Trent, England 1994, 115pp., £9.95, ISBN 1 85856 012 8

In this concise study, Claudia Mortimore examines the difficulties raised by the practice of inter-country adoption. From her review of the literature, the author sketches out the pertinent legislation and rules and the complexities of their interaction in terms of sets of highly complex and politically charged legislation coming into conflict. Quite correctly she suggests that there is a profound contradiction between immigration legislation, aimed at dividing families and preventing reunion, and family law, which has as its centre the welfare of the child, at the level of 'foundational principles'. Consequently, there is a great deal of confusion at the level of legal practice in cases of adoption between countries, a confusion into which Mortimore's work seeks to shed a shaft of light. At one level, therefore, 'Immigration and Adoption' is a welcome publication as Mortimore's descriptive clarity makes the causes of this confusion plain and offers suggestions for concrete reform.

However, despite the author's thorough legal research and good intentions, the attempt to strain the gnat of complex legislative detail allows her to swallow the camel of state racism in social policy. Mortimore, in the very act of sympathetically and objectively reviewing the procedures which cause so much unnecessary distress and suffering, banishes their victims to the margins of her discussion and seeks to excuse the state of racist practices. Notwithstanding the caution and conservatism inherent in academic

legal writing, the study strikes one as equivocal enough to be two-faced.

In terms of the immigration legislation, she seems to indicate the injustices at the heart of controls, but then seeks to excuse their application. For example, she admits the logical possibility that a result of 'limiting the numbers of people entering the country' might be that a 'degree of discrimination will pervade'. One can only wonder what criteria for proof the author uses, because she then reduces the oft-proven reality of racist immigration controls to the perceptions of 'certain authors and practitioners'. However, even the wishy-washy restatement of such criticisms proves too much for Mortimore, who observes that, although this racism is alleged to exist within UK legislation and practice, it is not unique because most countries 'can be seen to have racist undertones to their immigration policies'!

Her handling of the politics of adoption law is equally limited. There is no questioning of the claim that family law is child centred; no analysis of the ways in which children's services have systematically undermined black and Third World families; nor any understanding of the global political economy of adoption. It is a characteristic of the study that such issues, as with those around immigration, are alluded to but never developed beyond an abstract and legalistic frame of reference, which attempts the genteel reformation of 'faulty' rules rather than the critical interrogation and exposure of racist systems and structures.

**Paul Grant is a Lecturer in Sociology
University of Wolverhampton, England.**

WEF 39th Conference on Education and The Environment: towards equitable and sustainable development, 6th-10th August 1996, Kuching, Sarawak, Malaysia.

*Organised by: World Education Fellowship, & Universiti Malaysia, Sarawak
More information in the insert pages*

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WEF PUBLICATIONS - JOURNALS AND NEWSLETTERS OF NATIONAL SECTIONS

Australia — *New Horizons*

Editor: Mr. Edward Broomhall
School of Education, University of Tasmania
Box 1214, Launceston, Tasmania 7250

German Federal Republic — *Forum Pädagogik* -

Zeitschrift für pädagogische Modelle und sociale Problemen
(in German)
Editor: Prof. Dr. Ernest Meyer
Schlittweg 34, D-6905 Schriesheim

Great Britain — *WEF (GB) Newsletter*

Editor: Reg Richardson
1 Darrel Close, Chelmsford, Essex, CM1 4EL

Holland — *Vernieuwing (in Dutch)*

Editor: Johannes Odé
c/o van Merlenstraat 104, den Haag, 2518TJ

Japan — *New World of Education*

(in Japanese)
Chief Editor: Mr Kazuyoshi Aisawa

Editor: Zenji Nakamori
Kawamura Gakuen Honbu
2-22-3 Mejiro, Toshima-ku, Tokyo 171, Japan

Sri Lanka — *National Education Society of Sri Lanka*

Editor: Dr. (Mrs.) Chandra Gunawardena
Faculty of Education, The University, Colombo 3

USA — *USA Section News*

Editor: Dr. Patricia Vann
11 Yellow Yellow Circle
Middletown, CT 06457, USA
Deputy Editor: Frank A. Stone, Prof. of International Education

NEW ERA IN EDUCATION is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

NATURE OF THE WEF

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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EDITORIAL

Education For All: An Achievable Target?

Much attention has been given to the year 2,000; the aim is to have everyone literate by then. It would appear to be a very laudable aim, especially in view of the perceived link between illiteracy and poverty and disease.

However, the question that really needs to be asked is: What sort of education are we talking about? If it is basic literacy, ie the ability of every individual to be able to read and write, then there is some chance of that target being achieved. However, the role of education for the individual and society is much more than spreading literacy. The question that is not really asked is what purpose should education serve?

Spending a lot of money on providing basic literacy can make educators and politicians feel, and claim, that everyone's basic right to education is being respected. That such provision may not actually be helping the individuals in any real sense is now becoming more accepted. Juan Bernal, then Director of SIMED, the project launched by UNESCO and the Costa Rican government explained the starting of the project in these words:

Although we can ensure that virtually every child in Costa Rica gets to school, we have not been able to guarantee them quality education. Our Project is aimed at fixing that (UNESCO Sources April 1994, No.57, p.23)

The project is designed to adapt the curriculum to local conditions, and to make the children active in their own learning. One of the students from a pilot school near the capital of San Jose was reported to have said,

Before, we sat in class and listened. Now we work.

In a different context, there is much discussion about education as a necessity throughout one's life. This being the case, what should be the 'basic education' that everyone is supposed to have? Could there be an agenda to the effect that aspiration for further learning should be a key aim of such education? If children only receive basic literacy, they may not have the skills or the motivation to look beyond education as the pass to a better status and well paid job.

UNESCO has invested in three years of research and debate by an international panel of 14

specialists on how education should confront the complex challenges for the next century. Entitled Learning: the Treasure Within, the report is related to six main lines of enquiry which will guide UNESCO's future policies. Central are the relationship between education and the six subject areas of development, science, citizenship, culture, social cohesion, and work.

The world's education needs in the next century are based on the four pillars of learning to live together, learning throughout life, learning to face a variety of situations, and learning to understand one's own personality. In this context basic education is seen as an essential basis for developing a taste and capacity for learning throughout life. Jacques Delors made it clear that

The commission does not see education as a miracle cure or a magic formula opening the door to a world in which all ideal will be obtained, but as one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war. (UNESCOPRESSE, no 96-56)

There, is thus, some progress about the real aims of education. The report, however, should have had another pillar to be added to the four it has, that of the individual's empowerment. This is a very radical statement, as this wants individuals to become more capable of asserting themselves and asking questions in order to determine their own agenda. However, if such fundamental questions are not asked then the provision of education will favour some, at the expense of others.

Education for All already is a favourite phrase, underlining the commitment of the people who use that phrase to giving everyone what is seen as a basic human right. If the real purpose and framework for this phrase is not questioned, more resources will be wasted as many of the issues that trouble individuals and society as a whole, such as devaluing of human beings, will not only remain, but become more devastating.

UNIVERSITY OF LONDON
INSTITUTE OF EDUCATION

Sneh Shah

29 JUL 1996

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Introduction

The project presented in this paper was one of several projects pioneered by the Political Education Research Unit (PERU) and the Centre for Global and International Education (CGIE) of the University of York in England. The main related projects were the national Programme for Political Education which promoted "Political Literacy", whose procedural values (freedom, toleration, fairness, respect for truth and respect for reasoning) were akin to human rights values (Crick and Lister, 1978); the production of a teachers' handbook on teaching and learning about human rights (Lister 1984); and a course about human rights in a secondary school (Cunningham, 1986). Research on these new areas of Social Studies identified their possibilities and their problems (Lister, 1991). While all projects had strengths, they also faced challenges. Sometimes they suffered from the low status in the curriculum of the subjects through which they were taught and/or because they were not examined. Attempts to teach "Political Literacy" indirectly (through infusion - that is, through other subjects) often resulted in it "getting lost". The attempt to teach about human rights directly (through a course on Human Rights) was successful in teaching most of the students human rights principles but left many of the students feeling helpless in the face of major human rights violations and, sometimes, even feeling guilty about violations such as Apartheid. All these innovations raised three major kinds of questions - philosophical, political and pedagogical. The philosophical question was mainly about the nature of school knowledge; the political question was whether the school curriculum should contain political issues; the pedagogical question was about the possibilities of effective teaching and learning. The first two questions are often in the realm of rhetorical debate. The third question was, and is, pragmatic. The project in this paper attempted to provide evidence to help us answer the pragmatic question.

The Project

Teaching about citizenship issues through literature, in English lessons to students aged 14-16, meant operating through a high-status curriculum subject - (in England English is viewed as the most important subject in schools) - but through an indirect method. Texts with a citizenship focus were taught in the context of Key Stage Three and Key Stage Four of the National Curriculum. This gave the work high legitimacy. Five major citizenship themes were employed in the study: racism, human rights, insiders and outsiders, visions of society, and Northern Ireland. To address each of these themes, suitable texts were selected to introduce students to the field and to promote the acquisition, and development, of appropriate knowledge, skills and attitudes.

The project took place between 1990 and 1994 in two markedly different mixed comprehensive schools in the English Midlands. The first school - "Middle England School" - had a predominantly middle class rural and suburban catchment. The second school - "Middle Industrial Fringe School" - was located in an area with a truly comprehensive social mix on the edge of a small Midlands' industrial town. Its catchment included the most disadvantaged social housing estate in the shire county to which it belonged.

The wider context of the research in the political and educational domain is also of great relevance to the study. In the first phase of the research in the 1990-1991 academic year, there was much apparent public enthusiasm for citizenship and much educational interest. The publication of two key documents, the

Speaker's Commission's (1990) **Encouraging Citizenship** and the National Curriculum Council's (1990) **Citizenship Guidance Eight: Education for Citizenship** were the focus of much discussion and considerable related activity, particularly in terms of the development of curriculum materials. As the research progressed it became increasingly apparent that the cross-

curricular themes and dimensions initially identified by the English and Welsh Education departments were not going to receive much more direct or indirect governmental support and development. However as the study progressed, it was also notable that the spiritual, moral, social and cultural development of students became key evaluation criteria for the Office for Standards in Education (OFSTED) and thus of great interest to schools.

There have been theoretical debates and practical curricular changes but there have also been a number of constants in the teaching of English. Favourite old and new texts, favoured old and new topics have found their way into the new syllabi and notably too, into the new examinations.

The precise nature of citizenship will not be addressed here. The ongoing debate from 1990 still continues and has seen a range of contributors including the Secretary of State for Education of the time, John Patten (*The Times* 16.6.94). (For an analysis of the early debate see Spurgeon 1991). The major themes were chosen after a reading of **Curriculum Guidance Eight** and, the burgeoning theoretical literature. An awareness of typical approaches to themes from within the international English teaching community also informed the choice. The essential research questions involved investigating what possibilities and problems the would-be teacher of citizenship through literature faces. Using an action research model, it was hoped to revise teaching practices in the light of the research's findings. A list of key criteria for the selection of texts was devised (List 1) as was a list of questions for English teachers interested in work in this field. (List 2).

A key problem with much of the debate about English teaching is the lack of a substantial research base. An earlier study identified this problem (Spurgeon 1987) and relatively few studies in the intervening years have shed light on learning outcomes from literature-based teaching about social issues. A notable exception is Naidoo's (1992) PHD thesis but even this is an account of one year's work with one year group in a single, "White Highlands" school. The present study described below represents a small-scale attempt to illuminate some of the key issues via the researched teaching of texts to four Year

groups in two Midlands' comprehensive schools.

A key facet of the project was the use of a variety of teaching methods. A range of proven and experimental strategies for the teaching of English was employed. Particularly successful were active, rights-respectful teaching methods. Notable successes included student-directed videos of the shooting of the Arab developed from **The Outsider** and radio programmes produced by students imagining that they were part of the Chilean Resistance in **Talking in Whispers** (Watson, 1984). Students took part in a hot-seating activity while reading **Underground to Canada** (Smucker, 1986) where they answered questions from the perspective of a slave trader or a slave. An empathy exercise was used to encourage students to put themselves in the position of their peers in the North of Ireland.

The study also made use of pre-testing and post-testing. Tests were made to ascertain children's views concerning racism (Spurgeon, 1991b), nuclear disarmament and nuclear testing, knowledge about the human rights abuses in Chile (Spurgeon, 1995b) and their views on teenagers' rights in Northern Ireland.

Race and the study of related problems is one of the potentially controversial areas which are recommended for study in **Curriculum Guidance Eight**. The social and cultural implications of race in relation to both curriculum issues and school ethos are explicitly mentioned in the OFSTED (1993) framework too. These very different texts which deal with racism were chosen as case studies. In both schools, M.D. Taylor's popular **Roll of Thunder** was taught to GCSE groups. In the second project school, two further texts, Smucker's **Underground to Canada** and Farrukh Dhondy's **Come to Mecca** were taught to Key Stage Three and Key Stage Four students respectively. The detail of the findings have been published elsewhere (Spurgeon, 1992, 1993) so here a resume will be offered. **Roll of Thunder** generally produced empathy and increased students' awareness of racism in both historical and contemporary contexts. Many students claimed to have become less racist or definitely anti-racist. A significant number admitted to previous ignorance of the society described in Taylor's depiction of 1930s small town Mississippi. However, some students in the Middle

England school remained resolutely racist and others, even if opposed to racism, were not prepared to speak up against it. Some students also displayed a degree of confusion between past and present. Drawing on lessons learnt from the Middle England school it was decided to add some contemporary poetry from Black American women to the unit of study in the context of the project's second school. This proved effective in making the students reflect on present-day problems and in providing some assertive celebrations of Black American womankind. As in the first school, there were some resolutely racist students (11%) but overall there were predominantly positive learning outcomes with nearly half of those questioned wishing to read more Black literature, claiming to be anti-racist and expressing annoyance at the racist jibes of others.

Underground to Canada is a story of the escape of some Deep South slaves to freedom and relative prosperity in Canada. It is peopled by positive role models of not only Blacks but also various other ethnic and religious minorities. Again, learning outcomes were generally positive with about one third of the students claiming to view Blacks more positively but some determined racists were seen to be present even at such an early stage of secondary school. (Approximately 10% of students answered questionnaires in such a way as to display generally racist views.) This finding was consonant with Troyna and Hatcher's (1992) study of attitudes in mainly white English primary schools.

Farrukh Dhondy's powerful stories set in multicultural London raised new issues in that the heroes and villains are not so easily defined in his tales and there are no easy moral lessons to learn. Perhaps unsurprisingly, the learning outcomes from these often ambivalent narratives were by no means as clear-cut as with the earlier texts. Some students (35%) did not approve of the Asians in stories such as "Salt on a Snake's Tail" taking matters into their own hands when persecuted by "rubbish whites". To others, the portrayals of fairly poor Asians in a inner-city context confirmed their stereotype of the lifestyle of minority communities. In general, only the most astute students appreciated that Dhondy was

posing difficult questions about how an oppressed minority can and should react towards those who deny its right to exist. The stories' very sophistication meant that the less academic students missed some of the key points and did not really appreciate some of the patterns of imagery which form the stories' backdrop. So overall, attempts to inform and educate students about our pluralist society were seen to be complex and context-dependent. Over thirty per cent of the students claimed to be racist and fifty-eight per cent of students believed that the stories were unlikely to improve relationships between ethnic groups.

Another major area alluded to in **Citizenship Guidance Eight** is called The Citizen and the Law. Two markedly different texts were studied in relation to the theme. In both schools, S.E. Hinton's tale of teenage gangs in a mid-Western town, was well-received. In the first school, Camus' seminal existentialist novel generated some exceptional work.

The preponderant feeling in both schools was that Hinton's socially disadvantaged teenagers should smarten up, conform and join the middle classes. While appreciating their social problems, most of the students did not approve of their lawbreaking antics. However, the more astute students appreciated that not all of the East side poor kids should be tarred with the same brush. Most students also disapproved of the drunken antics of the Socs, the rich kids who were generally bailed out by their wealthy parents. In the Middle Industrial Fringe School, there were notably different reactions from students of different abilities. The more able students thought similarly to their Middle England peers. Among the lower ability, predominantly male students, 40% did not disapprove of the Outsiders' casual approach to the law and to social conventions. In both schools, students profitably reflected on what makes Insiders and Outsiders and gave their reaction to both subsets of society. This pertains both to the suggestions in the curriculum guidance and to the type of concern for moral and social issues which are monitored by the new inspectorate (OFSTED, 1993) in their four yearly inspections of schools.

In the case of Camus' novel, **L'Etranger**, students appreciated the difference between

written and unwritten laws and society's prevailing expectation of conformity. They could see the line which divides the rights of an individual from his or her responsibilities to fellow citizens. Perceptive students used the novel to refine or reconsider their own moral codes and their outlooks on the law and on justice. Students, (as they could with **The Outsiders**), could empathise (to a degree) with people alienated by an intolerant society unprepared to make concessions to those who often are different from the norm be that difference intentional or due to the forces of circumstance. They also learnt to recognise alternative and challenging viewpoints due to the narrator's positions as social outsiders.

Alternative visions of society were also raised by novels from George Orwell and Robert Swindells. The different political futures raised by **Animal Farm** and **Brother in the Land** interested students who responded well to creative tasks. In the case of Orwell's text, some stimulating moral and political fables were written. In the case of both texts, students in general understood the political compositions of societies ranging from the totalitarian Animal Farm run by Napoleon to the impoverished yet supportive commune which survivors of a nuclear bomb establish in **Brother in the Land**. The futures envisaged by the novels proved a good introduction to political systems of past and present and to associated conceptions of the innate goodness or evil of humankind. In addition to creative tasks, students responded with some skill to questions which sought to establish their political understanding of terms such as fascism, totalitarianism and dictatorship. Starting often from a low initial knowledge base, many grasped the main features of different forms of government and the key tenets of different political creeds. In the case of Orwell's fable they also encountered propaganda and contemplated political leadership and related issues such as party membership and individual conscience.

Human rights are a central citizenship issue. In both schools, James Watson's depiction of the Junta's denial of human rights to Chileans in the Pinochet era was used to introduce students to key concepts. After an initial teaching of the text a range of teaching methods was devised to increase students' understanding of, and interest in, human rights issues. Given sufficient

background information, students proved capable of understanding the issues and enjoyed watching the "Scene" television programme about Amnesty's work and an "Inside Story" programme about a Chilean secret service agent. Poetry from the "Disappeared", the production of board games and radio programmes also contributed to improved learning outcomes in subsequent re-teachings of **Talking in Whispers** which features teenagers fighting the Junta. Active learning methods helped this particular issue to come to life and in both schools contributed to an upsurge of interest in the work of groups such as Amnesty International. In the case of this novel, while the teacher can assure students that atrocities have stopped in Chile, it is (unfortunately) not hard to find examples of the negation of human rights elsewhere across the globe.

Northern Ireland, the final issue, is as prominent now as it was in 1990. In a sense it is one type of classic political issue in that one can teach about Ulster without having preordained learning outcomes in mind. Unlike, say racism or human rights, where most teachers are trying to promote a desire to be against racism or for human rights, in the case of Northern Ireland one may above all be wishing that students appreciate the complexity of the issue. The findings here confirmed that the complexity of the situation is teachable. Middle England students demonstrated sympathy for the restrictions experienced by Northern Irish youth, feeling that they enjoyed far fewer citizenship rights than they did themselves. Various pedagogical issues emerged - such as avoiding the provision of Protestant and Catholic stereotypes and the need for teaching with sensitivity due to the presence in classes of students with Irish relatives or with family members in the Armed Forces. Teaching strategies included the use of colour-coded character diagrams, research projects, dramatisations of Joan Lingard's **Across the Barricades**, the compilation of lists of rights and listening to an excellent radio programme about Northern Ireland entitled "In God's country".

Overall, the research indicated that a combination of information giving the reading of a literary text and active learning could bring citizenship issues to life. Texts were generally found to encourage empathy, provide historical

or contemporary information and to give students an awareness of various perspectives. It was found that even given a low initial knowledge level, citizenship issues were not in general beyond the grasp of even the less academic students.

Reactions to the novel's protagonists were found to relate, at least in part, to the students' personal histories, their academic ability and, at times, to their gender. Despite reading some obviously anti-racist novels, a few students remained resolutely racist. Similarly, a significant proportion of students continued not to disapprove of lawbreaking or gratuitous violence. Another significant proportion of students, for all their reading of largely moralistic texts, retained a pessimistic if not necessarily cynical view of human nature. While most students learnt more about the composition of their society - be it on a local, national or international level - a minority had no desire to become good citizens of an active or passive disposition. Overall, though, the majority of students in both schools emerged as creditably moral, rather conformist yet fairly forgiving individuals with some social awareness and social conscience. Many were intent to act on citizenship issues, campaigning for Amnesty, opposing racism and defending freedoms. Many were more moral and conformist than non-teaching adults might expect. Middle class conformity was often their recipe for those who did not fit in. In Hinton's **The Outsiders** a key image is of childhood as a golden state. This research revealed young people as having a preponderantly realistic rather than idealistic outlook. However, this realism was tempered by a belief in good individuals prepared to make a stand against oppression, be it that of structural racism in **Roll of Thunder** or dictatorial authority in **Brother in the Land**. The right to be different is recognised too but with an appreciation that individuality does not allow the murder of an Arab in **The Outsider** or petty crimes in **The Outsiders**. The scale and the nature of laws and judgements in the adult world are recognised and seem to inform the view of teenagers. All the indications suggest that it is not just politicians who are aware of citizenship issues. Given appropriate facts and other stimuli, the students in these two schools were ready and willing to enter the debate.

Conclusion

This project explored what a school subject with high curricular status might achieve in teaching and learning about citizenship issues. Appropriate texts were carefully selected and a variety of teaching methods was employed. Significant learning outcomes were observed in terms of factual and conceptual knowledge and the display and development of sensitivities. Students were not left feeling helpless in the face of overwhelming and, apparently, intractable, problems. The infusion of citizenship issues through English teaching did not result in them "getting lost" because they were addressed explicitly within the lessons and in exercises carried out by the students. Some of the exercises (particularly the role play and simulations) encouraged the development of action skills for active citizenship. These included the skills of group organisation and of case presentation. However, the project left us still facing challenges. Although a particular effort was made to provide contextual factual information and to explain key concepts, 10% of the students remained confused, regardless of the texts used. As in related research in the field, the better-off students tended to be the more tolerant and the least racist in their attitudes. There are resistance's and challenges to an anti-racist pedagogy which the researchers faced. (Gill, Mayor and Blair 1992, Safia Mirza 1992, Taylor 1995). Overall, though, the project showed that a combination of dedicated teaching, appropriate texts, and effective learning strategies has great potential for the teaching of citizenship issues through an established school subject.

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List 1

CITIZENSHIP CONSIDERATIONS WHEN CHOOSING TEXTS

- Do the texts offer a reasonable coverage of social and political citizenship issues and social and economic citizenship issues?
- Do the texts address issues in a variety of cultural contexts?
- Do the texts offer possibilities for the employment of a range of teaching strategies?
- Do the texts offer examples of the practice of good citizenship?
- Do the texts avoid didacticism?
- Do the texts' concerns fit in with other programmes of study in the school?
- Do the texts offer possibilities for data collection and the subsequent adaptation of teaching programmes?

List 2

QUESTIONS FOR THE WOULD-BE TEACHER OF CITIZENSHIP THROUGH ENGLISH?

1. What issues could I cover?
2. How do students respond to my favoured texts?
3. How can I vary my approach to avoid Citizenship overkill?
4. How do my enthusiasms fit in with National Curriculum requirements and school policies?
5. How am I going to record and evaluate student responses?
6. How am I going to ensure congruence between my teaching methods and the texts' preponderantly democratically inclined meanings?
7. What rights and responsibilities should I accord to students in terms of their own learning?
8. How should I respond, for example, if the students see the contradictions in teacher imposition of texts which supposedly promote human rights but which may bore them?
9. How can I co-operate with teachers from related disciplines?
10. How can I improve my courses in the light of feedback?

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Minority and Majority cultures - a South African perspective

Rob Siebörger, and Neville Alexander.

This article is based on a paper delivered at the School Curriculum and Assessment Authorities conference on Curriculum, Culture and Society, in London, 7-9 February 1996

Despite many problems, this is an optimistic time for the South African nation.

Four years ther was suspicion that we and others shared about the way that culture had been used as a tool of apartheid.

The cornerstone of the ideology of apartheid was the separation of people on ethnic and cultural lines. While 'Western culture', the Judeo-Graeco-Roman heritage, as it was conceived of by Afrikaners was regarded as the dominant culture, under apartheid other 'cultures' were encouraged to develop in a separate, but unequal, way. In the last decade of apartheid, during the 1980s, numerous attempts were made to modernise the ideology. One of the most prominent of these within the sphere of education was the attempt to justify its cultural practices in terms of 'multicultural education'. Educational fashions from Europe and the United States were paraded as models to adopt in South Africa, as long as

multicultural could still mean learning about each others cultures in separate schools, a kind of neo-apartheid. When apartheid began to crumble and schools opened to pupils of all races, the same theories of 'multicultural education' began to be applied in the classroom, aimed at accommodating mixed classes but keeping cultural identities separate and hierarchical.

It should come as no surprise, then, that those who had consistently fought apartheid became very wary of the use of the terms 'cultures' and 'multicultural'. Ironically, it was at the same time that many teachers were first beginning to discover them as they sought solutions to coping with newly integrated classes. In curriculum debates, such as those around history, with which I am the most familiar, 'multicultural' came to stand for each so-called 'culture' being able to keep (and develop) its own culture at the expense of any attempt to build a wider, inclusive, national culture. 'Nation building' in the 1990s has carried with it the particular meaning of constructing (or re-constructing) a South African nation from the constituents of the Balkanised apartheid states,

and creating a non-ethnic national identity where none had existed before, in a similar way to the creation of European states a century ago. Whereas 'multiculturalism' and 'nation building' can be seen as having been opposing forces in the post-apartheid period, political pressures are now, however, drawing them closer together. Nation building has necessitated both a government of national unity and provinces with fairly autonomous powers. It has, however, succeeded so far against many odds. The price which has been paid has been the accommodation of diversity and the acceptance of the emergence of a transformed 'multiculturalism' from the old one espoused by the National Party.

But 'multiculturalism' in the South African context has also been challenged from the left by 'non-racism'. In its purest form 'non-racism' implied that race is a mythical category, and that, therefore, apartheid was based on a myth. This belief inspired a very strong intellectual and moral tradition of opposition to apartheid. Although watered down in more popular usage, as 'non-racist' began to replace both non-racialist and anti-apartheid in 'politically correct' speech in South Africa, the idea that race is ultimately an invalid category has been a pervasive one. The implication has been that culture and language might also be invalid in determining identity; hence the denial of multiculturalism.

So we have an invented tradition of 'culture' and 'multiculturalism' which has been inculcated and nurtured during thirty years of apartheid, together with an invented tradition of 'non-racism' - one falsely denying creating and the other denying identity. Clearly South Africa must move away from race, but at the same time it needs to be open to the existence of self-defined groups and collective cultural identities.

'Minority' and 'majority' cultures

Defining 'majority' and 'minority' cultures in South Africa is as difficult. A few examples will help to give a sense of context. In the classroom English is the medium of instruction from year five onwards and the curriculum is constructed along distinctly colonial European lines (most closely resembling a British curriculum of the 1950s), so there is no doubt about what is

perceived to be the majority culture. In practice, however, the culture of the classroom is not European at all. The consequences of the very rapid rate of development of mass education for black South Africans, together with the adoption of the school as a site of resistance and struggle since 1976 have transformed the culture within schools into a distinctively South African one.

In terms of religion more than seventy percent of South Africans, according to census figures, list their religious affiliation as Christian. 'Christian', however, embraces a very wide spectrum of churches, and the majority of adherents belong to indigenous variants or Zionist churches, as is the case in many parts of Africa. What is the majority culture?

English is a minority language amongst the eleven official languages in terms of the number of mother tongue speakers, but almost everyone polled stated that English was their language of preference for television watching when programmes in their first languages were not being screened.

As a more concrete example in classroom curriculum terms we should like to refer to an experience in one of my own courses, the history education course in the post-graduate diploma for secondary school teachers, our PGCSE equivalent. The University of Cape Town is an historically white university, though it was only during the years of apartheid that there was a prohibition on black students and staff entering the university. During the last twelve years considerable strides have been made to change the university and today probably fewer than half of the students are white (though the staff is still predominantly so). Despite this, black students are still alienated by many facets of the university and history teaching is one of these, in part because there are still very, very few black South African historians and textbook writers. We have found that the use of drama is one of the methods which successfully places all students on a common footing. Students in the 1994 class who were given an assignment to enact an aspect of the history of apartheid tended to choose to work with their closest associates in the class (mostly of the same race), but when given complete freedom to choose the topics they wished to

portray about life in South Africa all chose topics which were not exclusivist, which contained moral lessons and which were not culture bound. In all ten, or so, presentations the motif was a wider one, which, while not ignoring the specific realities of people at times in the past at all, reflected nothing of the existence of 'minority' or 'majority' cultures. So, it is difficult to define 'minority' and 'majority' cultures usefully. Similar neither cricket nor Schubert represent 'majority' cultures in this country.

Without denying the labels 'minority' and 'majority' culture, we need a more helpful means of assessing them. A new paradigm is required which takes account of the dynamic nature of culture, as well as the economic and social processes by which group identities have been formed and the way in which cultural imposition has been related to political power. We cannot maintain the idea that there is a multiplicity of unique 'cultures' that have to be preserved against the changes which are constantly taking place through pressures from within and without. As the common cultural core expands in the way that the history education students have demonstrated, and as formerly unique cultural elements also become more inclusive, all within a framework of globalisation, so a more dynamic way of conceptualising culture is needed.

The historical processes by which different groups of people have become integrated into capitalist society in South Africa reveal the formation and changing nature of group identities. Some of these processes have been predominantly regional, other national, some are characterised by language, religion or job specification. Consider the identity labelled Afrikaner, which could at any specific time in the past be regarded as rural or urban; regional (north of the Orange River) or national; exclusively white or not; working class or middle class; socialist or capitalist; farmer or bureaucrat. Similar processes can be identified for other groups of people. What constitutes their identity at any particular time is their differential integration into the capitalist society, together with their relative political power.

Almost two years into the 'new' South Africa, we have now an interesting vantage point to view the effects of the shift in political power which

took place in 1994 on the identities of people as economic realities have changed. New economic opportunities for some and reduced opportunities for others have made identities very fluid. In some cases there has been a resurgence of ethnic consciousness, in others just the reverse, as what formerly seemed to be indissoluble bonds dissolve and new ones form. Despite the political changes, however, there remains a great cultural / economic gradient, between the economically dispossessed and those whose wealth was assured by the previous political dispensation. It seems that the same is the case in the UK, and that it is useless to talk of culture without acknowledging this.

The 'Great Gariep'

What can be put in the place of the polarity between 'minority' and 'majority' cultures? Archbishop Desmond Tutu and others have adopted the metaphor of the 'Rainbow Nation' from the United States to describe the people of the 'new' South Africa, and some are now referring to the national soccer squad as the 'Rainbow Warriors'. The metaphor, as pretty as it is, falls far short of conveying an understanding of culture in South Africa. Instead there is a picture of the Great Gariep river, flowing in the middle of the country, constituted by the confluence of many different tributaries, which represent cultural identities. The tributaries have their sources in different catchment areas and are constantly changing and being changed as new tributaries form, some feeding existing tributaries. And there are also backwash effects from the mainstream, which flows into the ocean of humanity. Characteristics which were once exclusive to tributaries are now part of the mainstream, some tributaries have ceased to flow as strongly and other tributaries have conflued. The mainstream is affected by all its tributaries. However small, each influences its composition and flow. On first reflection the mainstream of the river might seem to represent 'majority' culture and the tributaries 'minority' culture, but this misrepresents the dynamic nature of the metaphor. The mainstream only exists because of the tributaries that feed it from their sources and by their confluence with the mainstream the tributaries are influenced by the waters of all the

other tributaries flowing together. As Neville Alexander, said in the address delivered at the UNESCO Symposium in the Role of Culture in conflict Resolution, Gaborone, Botswana, December 1995,

"...we have to demonstrate that the population of South Africa constitutes in some sense one people at the same time as we acknowledge the differences that exist in such a way that they do no necessarily negate the developing of national consciousness and national identity."

He points out that whenever elements of South African society of African, European and Asian origin have flowed together in the past and have not been deliberately kept apart, a peculiarly South African amalgam has been the result.

The metaphor can be applied to the United Kingdom, too. There can't be four tributaries which don't flow into the mainstream, and it is their confluence with the mainstream which is really important. For example, an initiative like Education for Mutual Understanding in Northern Ireland, should be allowed to influence the curriculum mainstream in the rest of the UK.

Core curriculum

Applying the metaphor it is helpful to distinguish between what can be referred to as a 'national curriculum' and a 'core curriculum'. A 'national curriculum' fits the static, majority culture understanding: its task is to define what the common basis is for norms, standards and content. A 'core curriculum', however, is much closer to the mainstream of the Great Gariep: a curriculum which accommodates the tributaries in the way that they have contributed, and are constantly contributing to the curriculum. South Africa has, as yet, no model of such a core curriculum in the formal, state education sector, though there are examples which exist particularly in adult education which have been the product of the work of non-governmental organisations (whose operation is one of the most precious legacies of the latter period of the apartheid era). At present the Department of Education is still working within the rigid 'national curriculum' framework of the past and there have already been predictable tensions over provincial powers in the process, not because of centre-periphery power

struggles, but because constituencies find themselves neglected (i.e. assigned minority status) and then pressurise the provincial authorities to do something about it. What is needed is a structure which allows participatory contribution and debate towards forming the 'core' curriculum of subjects such as history, in such a way that an observable 'mainstream' is achieved, and then that sufficient flexibility is allowed for 'tributary' space.

South Africa is now at a vital moment in its history when there is a unique balance between the white minority, which had undisputed economic, social and military dominance until 1990 and the black majority. Much of the former power is still in the hands of the white minority, though it is being rapidly transferred in some spheres, but political power and the economic power of trade unions mean that there is now a unique equilibrium, which makes it possible to achieve compromises, to view the people of the country as a whole, while recognising its diversity. Being prepared to make these compromises is perhaps the greatest lesson that South Africa can share with others at this time. The experience of South Africans in discovering a cultural unity in sport is still fresh and exciting, as the rugby, cricket and soccer teams have all recently proved. In this optimism, it is essential that we create the opportunity for a different way of understanding how we relate to each other and of how our society has come to be and will be in the future.

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Beatrice Ensor: The Value of her work for W.E.F.

Yohko Yamasaki

Introduction

How should people who have faced the danger of losing life live after that critical experience? The disaster of the great Hanshin earthquake on January 17, 1995 has given a tremendous shock particularly to those who have had no war experiences. In these circumstances, what can education do, and what should it do? What is more important is to place high regard on the significance of training the next generation to construct a community based on the principle of respect for life instead of paying attention only to fostering children who will simply be architectural specialists in developing excellent antiquake buildings or researching in seismology. In the human history of this century, it is a well-known fact that casualties of human disasters such as wars and strifes far exceed the number of lives lost in natural disasters. Tragic experiences of natural disasters make people realise that human disasters should not be repeated. They make people modestly accept the facts of human history, and realise the necessity to abolish human disasters and find ways to achieve that.

Beatrice Ensor (1885-1974) was someone who aimed to construct a peaceful society after seeing the children victimised in World War 1. She founded and edited the magazine "Education for the New Era" for organising the new educational campaign of this country on an international basis, and in the following year, she established the New Era Fellowship, 1921-65, which became World Education Fellowship after 1966.

Beatrice Ensor as female H.M.Inspector and theosophist

Beatrice de Normann, later to be Beatrice Ensor, was born in Marseilles, with a father who was a businessman. After being educated by a governess in France, she went to school near Reading, capital of Berkshire, U.K. When she was sixteen years old, she became interested in theosophy after by chance reading a book on theosophy. Towards the end of her teens, she moved to Cardiff, capital

of South Gramorgan in South East Wales where her family used to live, and there she specialised in domestic science and got the teacher's licence.

Then she taught home science at Sheffield training College, and in 1910, she was assigned as an H.M.Inspector by Gramorgan County Council, although she did not have an academic degree, and she became the first female H.M.Inspector in the U.K. However, the schools the H.M.Inspector Ensor saw were beyond her imagination. In the gigantic classrooms of uninteresting school buildings, children were faced with hard discipline, and were passive because of whips. She happened to have an opportunity to visit a Montessori school, which was very rare at that time. She was greatly shocked. The reason was that in that school, opportunities of children's activities, self development and self training were assured and there was clear difference from state schools concentrating on a uniform of training style and memorisation, a trace of the system of payment by results. In 1914, when World War 1 started, she became a civil servant and was assigned as H.M.Inspector to inspect schools teaching domestic science under the control of the County Board of Education. Based in Bath, she was in charge of the South West area of U.K.

On the other hand, during the period of being an H.M.Inspector, she was engaged in the activities of theosophy which influenced her during her adolescence. Although she had already had a daughter by adoption, in 1917 she got married to Captain Robert Ensor in the Canadian Army with whom she got aquatinted with through the Theosophical Society, (1875-), gave birth to their son Michael, and devoted herself to the activities of the Theosophical Society with the support of her husband. A.Besant (1847-1933) of the U.K. became the representative of the Theosophical Society, and extended educational activities based in the Society's purpose, to have 'A nucleus of the Universal Brotherhood of Humanity'. The Garden City (1915), and Arandale School (1915) were established in

Letchworth and the Theosophical Fraternity of Education (T.F.E. 1915-) and Theosophical Education Trust (T.E.T. 1916-) were founded.

T.F.E. was a group of Theosophists based on the conviction that “If the mental capabilities existing inside all the children can be liberated, and the new world where all the people can find the true happiness can be created” (Boyd,ed.:1965.p.67). It was organised at the Montessori Conference of ‘New Ideals in Education’ (N.I.E. 1914). The members of the N.I.E. held annual conferences for 25 years from 1914, and gathered many progressive teachers by their assertion that “The spirit of new education is to respect individuality of students, and we are convinced that the true individuality grows most in the free atmosphere” (Stewart: 1972.p.193).

Mrs Ensor was a part of the New Education Movement, studied Montessori education as a member of N.I.E and T.F.E., assumed the position of secretary of T.F.E. in 1915, Director of T.E.T. in 1917 when she quit being Inspector, Organising Inspector 1920 and soon became Organising Director.

In 1919 when the scars of World War 1 still remained, Mrs Ensor felt the necessity to promote reconstruction of education through a super-religious new education and determined to issue a new magazine. This magazine was the one before “The New Era”, “Education of the New Era”, an international quarterly magazine for the promotion of reconstruction in education. As her eyes were directed towards the new educational movement of the world in January 1920, an international co-operation for the new educational movement in this country started. The enthusiasm of Mrs Ensor can be discerned from the title of the lead article “The Outlook Tower” and she described her motive for starting the magazine as follows.

“Another magazine? Truly making books there is no end! Such, we realise, may be our welcome. How, then, have we courage to stand sponsor for a new periodical? Because the New Era is designed to promote International, and to record the growth of Experimental, Education. There are two sides of the problem of Reconstruction which, we venture to think, have never been adequately valued, and we propose in this Magazine to draw

the attention of educationalists and of the general public throughout the world to their supreme importance. We desire that Education for the New Era shall be a medium through which each country may acquire that which is of value in the principles and practice of others. This Quarterly, therefore will in no way confine itself to any national administration, or to matters of purely national interest. It will, rather, try to foster that wider spirit of democratic brotherhood springing to life in so many of the movements of today”.

Theosophical schools had been internationally extended, and Montessori education had certain international influence during the past ten years. In 1899, A.Ferriere (1879-1960) established le Bureau International des Ecoles Nouvelles, E. Claparede (1873-1940) established l’Institut Jean-Jacques Rousseau in 1912, and Dewey and others established progressive education Association in 1919, and no one expected that any British, moreover, a theosophist, would initiate new education. The main factor changing this was World War 1. The sense of crisis lacked in the U.S as the country was too far away from the battlefield. But no extra power was left in Central and Eastern Europe after suffering bitterly from the war. In the second issue (Apr. 1920) of ‘The Outlook Tower’, Mrs Ensor requested experimental theories, fervently called for help for children in the starving areas of “Children’s Fund” and “Hospitality Committee for Children in the starving areas” and started the movement to protect the children in the Starving Areas of the U.K.

Alexander Sutherland Neill’s (Co-editor) radical tone aroused arguments. In the fourth issue (Sept. 1920) of “The Outlook Tower”, Mrs Ensor immediately classified the education reconstructors into three types: those breaking conventionalities, moderates, and reactionaries and conservatists, and declared,

“Our magazine exists to move our campaign forward and to call all different opinions under our flag. The only thing that we wish is generosity to opinions of others. For this reason, all kinds of opinions will appear in this magazine but they do not necessarily represent one policy. We will be able to help each other by frankly expressing our views and particularly by reporting experiments and the results”.

From the fifth issue of January 1921, the magazine was renamed “The New Era-An International Quarterly”. Mrs Ensor called for a conference for the purpose of establishing an international group for promoting world peace through education as decided in the conference of the Theosophical Fraternity in Education in Letchworth held in the previous year. What was important was how to gather people with diverse opinions. Diverse criticisms had been already received from readers. Mrs Ensor wrote under the heading “Constructive Criticism”,

“You should not forget that criticisms are welcomed. We place high regard on readers announcement of their frank opinions. They will help us to find the way to make “The New Era” most useful and effective. We are given the advantage to listen to the view of the readers regarding the issue also from those who do not agree with the ideas expressed in the magazine”.

Again Mrs Ensor called for “spirit of generosity” in listening to different opinions and accepting them.

Establishment of N.E.F.

The International Conference of Education that Mrs Ensor had wished for a long time was held from July 20 to August 12, 1921 in grand style at Calais, France, away from the U.K. where the conference of “New Ideals in Education” (8/3-10) was held. Mrs Ensor enthusiastically spoke of the diversity of the participants and declared that the Fellowship had become “The International Nucleus Formed”. In the eighth issue of “The Outlook Tower” Mrs Ensor stated, touching on the foundation of N.E.F,

“If it is possible to change the future citizens, the destracted world will be reconstructed relatively soon”.

‘Reconstruction’ she espoused was reconstruction not only of education but also of the society destroyed in World War 1. For this reason, she must have thought that the education reform leading to reconstruction of the society will be “the educational work with administrative aspect”, and declared that reconstruction of educational conditions, improvement of salaries for teachers, expanding length of compulsory education and reform of curricula were the urgent

tasks. Moreover, importance was to be placed on the statement that

“N.E.F. are completely free from politics and sects and do not propose any special educational methods. However, the Fellowship demand to find true paths for all the methods and winding of the respective different paths according to diverse necessities of special schools and countries”.

In short, Mrs Ensor clearly declared that there was no way other than ‘co-operation and solidarity completely free from any politics and sectarianism’ there had to be generous spirit for ‘reconstruction’ of the ‘peaceful’ society.

Although N.E.F. was such an organisation, it was proposed to set the minimum necessary “Principles”.

There were various principles. Principle 1 stipulated purpose of education; Principle 2 called for respect for training and development of individuality; Principle 3, curricula showing interest orientation and outlet; Principle 4, control of school community with participation of children; Principle 5, change from competitive to a co-operative spirit; Principle 6 encouraged co-education; and Principle 7 called for the necessity of fostering future citizens. These ‘Principles’ lasted until the revision in April. 1930.

Conclusion

On the occasion of Ensor’s death, President Schar (Nov.27, 1974) said, “Dr. Beatrice Ensor has been an educational thinker and a humane and creative educationalist who has made an unforgettable impact on educational change during her lifetime. She will always be remembered for her challenging ideas and her understanding of the worlds problems”. (in “The New Era”, Jan. 1975).

In the age of multi-dimensional and diverse values, what the educational philosophy and educational history should do is to construct the philosophical frames for “fostering generous and cc-operative individuality” and the methods while looking back at past history. In her activities aimed at “the way to peace based on spirit of generosity and solidarity”, Mrs Ensor has given us an educational goal to be handed over to the next generation, even today.

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The Montessori Movement in Japan

Masako Ejima

Beginning

As soon as Maria Montessori's (1870-1952) great classic on the new method of early childhood education, **The Montessori Method** (1912) (revised: **The Discovery of the Child**, 1948) appeared in English translation, reports on the Montessori method were published also in Japanese periodicals. Prof. Takashi YOSHIOKA (at present at Buddhist University), carefully investigated the initial reception of Montessori in Japan. According to his research, the first article on Montessori education dates back to 1912, followed by fourteen papers during the same year. During the period 1912-1922 62 articles and 7 books appeared on Montessori education; 23 lectures courses and exhibitions were held.

Interest in Montessori education was sporadic from the beginning and waning slowly, as it was also in the USA at that time. A Protestant woman missionary, Ms. Arabella Sophia Irwin, founder of Gyokusei Woman's College in Tokyo, attended the second international Montessori training course in Italy (1914) and was awarded the graduation diploma (teaching certificate); but in her institution in Tokyo Montessori education was limited; the school was and still is a seed bed for Froebel education. The efforts of Prof. Kiyomaru KONO of Nihon Women's University who published three substantial books on the method neither were not successful in implanting the new method on a larger scale. The Japanese Ministry of Education (Mombusho) in a book, **Ninety Years of Early childhood Education** (p. 113)

produced a survey on the spread of Froebel and Montessori education in 1921. Montessori was used exclusively by 10 institutions and mixed Froebel by 252 institutions.

One hypothesis can be advanced to explain why Montessori at that time did not take deeper roots in Japan. Japanese pre-school education was heavily dominated by the Froebel system, Japanese educational philosophy leaned toward German geisteswissenschaftliche Pädagogik (Pestalozzi, Herbart, Dilthey etc.) which was not interested in Montessori education. Furthermore, during the twenties Japan turned toward militarism, extreme nationalism, colonialism - political ideologies unfavorable to Montessori's views on people and society.

The Montessori Revival

In the late fifties and early sixties, Montessori education was introduced to Japan through several different channels. Sr. Christina Trudeau, AMS (American Montessori Society)-trained Montessori teacher, introduced the method at Seminars at the Notre Dame Women's University in Okayama, spreading the method also means of lectures and short training programs elsewhere. (Medical) Dr. Junjir Nishimoto applied the method at his institution for mentally retarded children in Hiroshima. Prof. Dr. Tsuneyoshi Tsutsumi was impressed by Montessori's books and by what he saw at Montessori schools in Germany. He switched one of the classes of a day-care center (later kindergarten) in Kyoto to

Montessori in 1964; later the entire Kindergarten changed to Montessori. He was assisted by Ms. Keiko Akabane who had received her Montessori training in Germany and by Ms. Y ko Takahashi who went to India for the same purpose.

Ms. Akabane moved to Tokyo in 1965 to open the first full-fledged 'Montessori Children's House' (Umeda Kodomo no Ie) in Japan during the post-World War II period. Legally House was established as a day-care center (hoiku-en). Mass media flocked to the place; women's magazines, radio and television reported on the 'new method' and the 'new children' - somewhat like in Rome in 1907. Young kindergarten teachers wished to know more about the method. In August 1966 the first seven day training course in the post-war period was held at Umeda. In 1967 Ms. Hisako Matsumoto opened a second **Casa dei Bambini** in Tokyo after she had made her Montessori diploma at Perugia in Italy. From then on the number of Children's Houses multiplied, either by converting older Kindergarten, day-care centers to Children's Houses or by founding new ones. Exact figures on the number of institutions using the method exclusively or partially are not available; The Japan Association Montessori (JAM) has a list of 230 institutions which use the method exclusively; probably the real number is double or triple. The number of institutions using the method only partially is estimated at about 2000, in terms of the total number of pre-school institutions in Japan not overwhelming, yet occupying a significant sector of the system. In 1984 the total number of kindergartens in Japan was 15,211 and of day-care centers (hoikusho) 22,858 (Heibonsha Encyclopedia)

Japanese pre-school institutions belong to two different types, either stressing the educational purpose (Kindergarten, Yochien) or the social care aspect (Hoikusho). Kindergarten are governed by regulations of the Ministry of Education, Day care centers by the Ministry of Welfare. Kindergarten are operated as public institutions (1994: 6,195) or by private school corporations, church related or even private persons (1994: 8,657). Day care centers are either operated by public bodies or by (private) social welfare corporations. The latter, too, are almost totally financed by taxation whereas the Kindergartens are financed (at least

the private ones) by income from tuitions fees. The child spends about 3-4 hours at the Kindergarten, whereas the day care center must take care of the child from about 8 in the morning to about 5 in the afternoon. To this institution there must be attached a nursery section. providing for infants of 0-3 years of age.

In 1992, 23,1% of the age population of three, 57,6% of the four years old, and 65,7% of the five years old were enroled in Kindergarten (**OECD, Education at a Glance**, 1995). Adding to this the number of children of pre-school age attending the day care centers, more than 90% of Japanese children spend one year or more in pre-school educational institutions before entering elementary (primary) school at the age of six. Considering these figures, the vast majority of Japanese pre-school institutions certainly are not yet 'Montessorian'. yet Montessori has conquered a significant sector of formal early childhood education in Japan.

Associations and Teacher Training Centers

In most countries where Montessori education exists, there are two or more Associations more or less closely connected. The same structure applies to Japan with the difference, however, that all significant sectors of Montessori education cooperate with and/or are affiliated with one Montessori organization, Japan Association Montessori (JAM). The development of the organization promoting Montessori education in Japan is closely related to the system of Montessori teacher training.

The first post-war Montessori teacher training course in Japan was established in 1970 as an evening course at Sophia University (Jochi Daigaku). Negotiations with AMI (Association Montessori Internationale concerning curriculum and other requirements were conducted by the late Fr. Peter Heidrich. But the course at Sophia was not able to fulfil the requirements of AMI that the instructors teaching the course must possess an AMI certificate for pre-school Montessori education and a primary (elementary) school Montessori certificate. Hence, AMI felt unable to sign the diploma granted at this course. The course, therefore issues a 'National' certificate to the graduates. As far as

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The editor welcomes contributions from scholars as well as professionals, from different groups and countries. Articles may be any length between 1,000 and 4,000 words.

Examples of good practice in education institutions are particularly welcomed. These may be accompanied by pictorial and other representations.

NOTES FOR CONTRIBUTORS TO THE NEW ERA IN EDUCATION

Contributions are welcome on any of the areas of the work of the World Education Fellowship. They should be sent to the Editor, Dr Snah Shah, School of Humanities and Education, University of Hertfordshire, Watford Campus, Aldenham, Hertfordshire, UK, WD2 8AT, tel 01707 285677, fax 01707 285616.

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Authors should send three copies typed on single-sided A 4 paper, with double line spacing. The pages should be numbered and each copy should have, at the top of the first page, the title, the author's name, and the date sent to the editor. They should normally also send a 3.5 disc copy.

Citation of sources in the text should normally be in the convention (Graves, 1990), (Spielburg in Desai 1980), (Kironyo 1981, 1984, 1989).

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a national Montessori organization in Japan is concerned, Mr. Mario Montessori, son of Maria Montessori until his death (1981) Secretary General of AMI, insisted that there be only one Montessori Association in Japan and his desire was honored until 1996.

A predecessor of this organization was a 'Montessori Education Study Circle' formed by some Sophia University professors in 1967. This was expanded to include various groups mentioned above and formally established as Japan Association Montessori (JAM) in 1968. prof. Tsutsumi (1887-1981) was the first President, Prof. Shindo (1906-1987) Chairman of the Board (Rijich), Fr. Luhmer, SJ., Vice-President.

In fact, JAM was founded in 1968, seven years before there was an AMI-approved Montessori training course in Japan. JAM was formed when the different groups of Montessorians came together and decided to belong to one Association in Japan. One of the most dynamic groups started in Kysh , centered around Prof. Motokazu Fujiwara. He started a Montessori teacher training course in 1974 approved by JAM and stayed always with JAM. The Montessori teacher training course in Kyoto was founded by Ms. Keiko Akabane in 1973, temporarily separated from JAM, but then again approved by JAM in 1994.

In 1988 a group of Montessori teachers lead by the Shimojo sisters started a JAM-affiliated Training Course in the cities of Yamaguchi and Hiroshima. In 1992 this group organized under the auspices of JAM a National Convention at the Atomic Center in Hiroshima which was attended by about 800 participants, co-sponsored by the City and Prefecture of Hiroshima. The 'Atom City' being the location of the Convention, naturally Montessori's Peace Education was the central theme of the Convention.

All courses mentioned so far are part-time courses, and instruction takes place in the evening, or over weekends, or one week every month throughout two years. The first full-time Montessori teacher training course established and controlled by AMI, started operating in 1975 in Tokyo (Machida) when Ms. Maria Shizuko Matsumoto returned to Japan with the

qualification of a 'trainer', i.e. approved by AMI as a teacher of Montessori teachers. Ms. Matsumoto had been one of the instructors during the first year at the Course founded in 1970 at Sophia University; she is a board member of JAM ever since the early days and there has been close cooperation between her, her disciples and the members of JAM. Ms. Matsumoto also invites a number professors associated with JAM to occasional lectures in her AMI Course.

As early as 1962, a number of Montessori seminars were sponsored by the Kindergarten Section of the Catholic Education Council, part of the National Catholic Committee (Bishops' Secretariate) in Tokyo. Rev. K. Luhmer, SJ., at that time was Director of the Board of the CEC and attended the Montessori Seminars. It was then, that Ms. Hisako MATSUMOTO decided to go to Italy to study the method thoroughly. She went to Perugia for the pre-school Montessori diploma and later also was granted the 'advanced diploma' (qualifying) for teaching in a Montessori primary (elementary) school. She opened the second Casa dei Bambini in Tokyo in the year 1967. She, too, has been on the Board of JAM ever since.

The purpose for founding JAM is stated in the initial Statutes

"to study the principles of Montessori education and to contribute to the promotion of Montessori education by maintaining mutual contact and cooperation between Montessori teachers and researchers in Japan". In order to fulfil this purpose the Association conducts the following activities:

- (1) Sponsoring Montessori education seminars;
- (2) Promotion and practice of the Montessori method;
- (3) Training Montessori teachers;
- (4) Manufacturing and promotion of Montessori teaching materials;
- (5) Sponsoring lectures, seminars and conventions;
- (6) Promoting publications on Montessori education;
- (7) Cooperation and exchange of information with foreign Montessori organizations;
- (8) Other activities conducive to realize the purpose of this Association.

National annual conventions are held one of the more outstanding conventions was held at the ancient capital of Japan, Kyoto, in 1970 to

commemorate the 100th birthday of Maria Montessori.

Training courses, as mentioned above, belong to the major responsibilities of the Association. Sporadic short courses had been offered ever since 1966. The first full-fledged training course was authorised by JAM in cooperation with AMI (though not qualifying for an AMI certificate) in 1970

A second Course approved by JAM was opened by Ms. Keiko Akabane in 1973. A third Course under the auspices of JAM began in 1974 under the guidance of Prof. Motokazu Fujiwara in northern Ky sh . The AMI-sponsored course, under the direction of Ms. Maria Shizuko Matsumoto opened its doors in 1975 in Tokyo; in addition to the day-time, full-time program, it also added in 1979 an evening course. At the 1995 graduation ceremonies, the 1,000th graduate of this course received her diploma. In 1988 the Shimojo sisters left the Kyushu course and started a Montessori Training Course at the two cities of Hiroshima and Yamaguchi at the south-western and of the (main) island of Honsh . A correspondence course began in an institute attached to the industrial firm Gakushu Kenkyusha (short: Gakken) producing and selling teaching materials. They also hold a monopoly on distribution of the Montessori teaching materials produced by Nieuwhuis in Holland.

Publications

A matter of major concern to JAM has been the translation of Montessori's books and related literature into Japanese. By now almost all of Montessori's original writings are available in Japanese translation in addition to a number of Montessori literature by other authors. JAM publishes an annual research journal, dealing with academic research as well as with reports on the practice. The Journal Montessori Education Montessori - is edited by Prof. Dr. Masako Ejima.

Perspectives

Why was Montessori welcomed to the field of Japanese education in the sixties? As in commerce, the law of demand and supply may also apply to education, i.e. Montessori education began to flourish because there was a demand.

Parents were looking for a 'good' school, for 'good education' and so sent their children to Montessori schools. They were impressed by Montessori education because it seemed to them to offer an alternative to the high pressure, success-oriented, stress producing schools abounding in Japan.

Montessori Kindergarten and Day Care Centers do not consider the child a means to an end, an instrument to be used and moulded according to the demands of a highly competitive industrial society, but Montessori school treat the child as an individual, developing their own creative potentiality from within. The relaxed, yet dynamic atmosphere prevailing in a Montessori school (to the parents) appeared as a desirable environment for healthy development of the child's inner drive for knowledge.

To be sure, also in Japan the influence of laissez-faire pragmatism is known. To parents, Montessori schools seem to avoid this type of extreme permissiveness in education, perversion of true liberty. In Montessori schools the children is granted liberty to choose the activities they likes to do, to proceed at their own pace; but the activities take place in a well-ordered environment. The environment assists the child in building up and structuring at their own personality through spontaneous activity.

A more external reason may almost been responsible for the revival of Montessori education in Japan: it was introduced from various foreign countries and in these countries, most of all the USA, there was a Montessori revival which resembled almost a Montessori boom. Japanese educators always looked abroad for new ideas in education - at that time they could not overlook what was happening in Montessori education abroad.

What are the prospects of Montessori education in Japan for the future? Montessori education has been by now firmly rooted in Japanese pre-school education - it will continue to attract the parents who want their children to be raised as human beings plying sufficient attention to the natural laws of development.

The future of Montessori in Japan will depend on two factors: the quality of the Montessori teachers turned out by the training courses - on

which depends most of all the quality of the school. The other factor is that Japanese people have high respect for scientific research. Will Montessori education succeed in being accepted or, at least studied at an academic level? Will the academic world of scholars pay attention to it, as is now the case in the USA, where over the past twenty years scores of doctoral dissertations or master theses were produced dealing with various aspects of Montessori education?

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Professor Dr. Masako Ejima is Professor for Pedagogy at Kanto Gakuen University, Japan, She is also the author of "Heart of Montessorions", "Heart of Montessoti Education" and "Human Formation by Montessori-Method".

NEWS

Round the World - WEF Section News

Rosemary Crommelin

Headquarters

At the time of writing these notes the Fellowship look forward to the biennial conference in Malaysia, and to the meetings - both formal and informal - with members from most Sections of WEF. It was reported at the last meeting of the Guiding Committee that the organisers in Sarawak have indicated that there has been widespread interest, and that a good representation can be expected. At Headquarters we have received enquiries from many parts of the world, which confirms great interest in the theme and location of the conference: there have been

enquiries from individuals who hope to attend, as well as very strong support from the comparatively nearby Sections in Japan and Korea.

The planning, as mentioned in the April issue, owes much to the work of John Stephenson, Christopher Strong and - on the programme side - David Turner; the University in Sarawak has involved many of its members on the five committees which have been set up both to arrange the group of excellent speakers and to handle various aspects of planning, which will ensure the smooth-running of the conference.

Australian Council Initiative

It was interesting to hear from the Australian Council of their formal proposal, which was also discussed at their annual meeting last year, to change the name of our organisation to The World Education Forum, thereby keeping the familiar initials WEF.

In a separate letter to me, Margaret Henry of the Queensland Section enclosed a paper giving fair and excellent reasoning both "for" and "against" the change. Members of the Guiding Committee have been informed, and the Australian proposal will be discussed at our meeting later this

month. For my own part, I feel the matter has been raised at a very appropriate moment as it will give us all ample opportunity to discuss the issue fully, and its implications for each individual Section, when we meet together for the conference in Malaysia.

South Australia

I heard recently from Ruth Rogers of an excellent school-programme which is particularly relevant to the environmental theme of our forthcoming conference. She had visited the Ardtornial Primary School near Modbury (where the South Australian Section Secretary, Judy Casburn, was on the staff last year) and was very impressed by the way the whole school to be involved in various projects such as thousands of trees the pupils themselves were cultivating; the study of Wetlands development; and tree planting in places as diverse as a farm on the Yorke peninsula about 200 km from the school, and a rubbish dump. She hopes very much that the Section will be able to arrange for the school to give a presentation at the WEF conference.

Ruth Rogers is the new President of Australian Council. WEF members who attended the Adalaide Conference in 1988, with the theme *Education for a Caring Community*, will remember Ruth as the Conference Convenor who, with her excellent committee, was responsible for organising an event where the very wide aspects of the subject were brought together so successfully, with the theme having particular

relevance to the spirit of friendship which we associate with WEF. We send our best wishes to Ruth and to the SA Section for their 3-year term of office.

Belgium

Those who attended the WEF conference in London last year and met Marc Charlier who teaches at the Decroly School near Brussels, and was the School's delegate to the conference, will be pleased to hear that he has been asked to reorganise the Belgian Section and take over the Secretaryship. The Section is hoping to liaise with other schools in Belgium, thus gathering momentum; and when I last heard from him they were considering sending a delegation to the Malaysia conference with a view to a presentation on the role of the environmental issues in their educational methods.

Nepal

Dhruba Shrestha, former General Secretary of the WEF Nepal Section, wrote recently of his travels during the past two years. He headed a delegation to the International Peace Festival for Children at Lillehammer in Norway, and the following year represented Nepal in **Heads and Tales**, an enquiry and story-telling programme at the University of Wisconsin, and received honorary membership of Northland Story-Telling Network, Minneapolis. After retiring from Tribhuvan School, he now works as an Advisor to Shrin Academy in Kathmandu.

Japan

When I wrote in the last issue about the Annual Meeting of the Japanese Section last November, and the appointment of Professor Okuda, I promised to give further details of the Section's recent activities.

In reorganising the Section's structure, the Board of Directors has been reduced to 26, with a permanent directorship system to make meetings more efficient; the number of women on the Board has been increased, and younger members have been enrolled.

Remembering the many young volunteers who greatly contributed to the success of the 1944 Tokyo Conference, a **Youth Division** of more than 30 members (students, graduate students and foreign students studying in Japan) has been created. The Youth Division holds six meetings a year, with presentations, discussions and social gathering; and issues an independent news letter which includes educational situations overseas. It plans to give its own presentation at the Malaysia conference, where, to quote the Section's report, "they will report on the learning environment of students from Asian countries in an effort to expand friendship and establish a close network aiming at fruitful international exchange among the young members who will be our successors in the new era.

A **Research Division** has been established to pursue innovative activities, with six study meetings during the course of the year, inviting a wide range of participants both from within and

outside the WEF. The themes were chosen to contribute to research on the history of WEF, and on modern global education.

The Editorial Division is responsible for the annual "New World of Education" which reports on world-wide matters of education, international conferences and research themes, focusing this year on trends in educational reform, education for the environment, and for social development. In addition, about five newsletters are issued during the year.

The Japanese Section was founded 65 years ago (1930-1995) and the 1995 Annual Meeting marked the 40th

anniversary of its re-founding after World War II. To commemorate the occasion **World Education Fellowship Japan WEF Awards** were created.

The two awards are funded by special donors and supporters of the WEF Japanese Section: The Japan WEF Award is designed for outstanding researches and activities; and the Japan WEF Obara Award is for younger members who have greatly contributed to the organisation.

I quote the final paragraph of the report: "We at the Japanese Section are making efforts to pursue a new way of education in a new age under the

restructured organisation aiming at deeper international understanding. We are confident that this will contribute to the ideals and mission of WEF, and are hoping for wider co-operation and exchange with members around the world

I was in Israel when news of the tragedy at Port Arthur was announced. In a land sacred to three faiths, and wracked by turmoil - and with memories of Dunblane - it seemed particularly poignant that such horror could take place in the peaceful island of Tasmania. To all our friends there, and particularly to those who lost friends and family, we send our deepest sympathy.

FOR AND ABOUT WEF MEMBERS

An Impression of The World Education Fellowship 1995 International Conference

Lida Dijkema and Elly van Stapele, from The Netherlands Section, noted their impressions of the conference and took many photographs. The following are extracts from significant speeches as selected by Lida, who also took the photographs

The United Nations main concern is with world peace. It also aims to work for a world of justice and progress for all people. It tries to make countries think globally, not nationally, when facing twentieth century problems.

(UN Fact Sheet from The UN Primary Kit)

The Fiftieth Anniversary of the United Nations has arrived, therefore, at one of the turning points in modern history. At this moment the first words of the UN Charter, We the Peoples of the United Nations, convey a meaning originally intended but perhaps never before fully comprehended.

We - all of us - are the United Nations. Unique in its universal character as the world organization, the United Nations is not a substitute or surrogate for the individual, community or international action. The United Nations is now and



increasingly will be what we choose to make of it. The United Nations in its second half century will be ever more indispensable and be ever-more effective as people and their governments recognize and fulfil the responsibilities and opportunities that are now placed before us.

(Boutros Boutros Ghali, Secretary General of the United Nations)



What's important is to develop a relationship, mutual understanding and above all using the powerful truth of drama, to raise it above words and bring in feeling and emotion including intense emotions.

Most teachers are afraid of intense emotions.
(Dr James Hemming, WEF GB)



My understanding of global culture is that it stimulates the creation of a more global and peaceful world.

That kind of globalism helps against nationalism.
(Dr Hiroshi Iwama, WEF Japan)

Dorothy Clark

Dorothy has been a long standing member of WEF and in many aspects of its work including being on the Editors advisory team for New Era in Education. I invited her to reflect on her work now that she is retired.

We wish her well.

Editor

At a moment of retiring - or semi-retiring; the work pours in - I find myself both casting my mind back and thinking forwards. My first class in 1953 numbered 55 six year olds and I was in a similar situation for five years. What I managed to teach them I do not know but, at least, they all learnt to read. Such congested conditions would not be tolerated today but, nevertheless, as I look forward to the 21st century I see many areas in which we have to change our educational ideas and methods if we are really to prepare our young people for the unknown world now facing us.

I am, for example, suspicious of any attempt to prescribe in detail what we ought to be teaching through a set National Curriculum, when world society is changing so fast that, if we are not careful the world for which we are preparing the young will have disappeared before they leave school.

Rather we must - and this has been my central purpose throughout my career - look at every child as an individual and ask 'What is the potential of this child? and also, what is the local and global environment in which this child will be living?' The child's potentialities, the context for the child's life, and the road to fulfilment for each child should give the directions for education, not an over-concentrated absorption with precise curricular, subjects, or examination attainments. We should ask about every child as he, or she, leaves school, is he, or she, equipped intellectually, emotionally and socially to take on the challenge and hazards or life in the modern world? Schools should provide a springboard to life rather than aiming to meet a prescribed set of testable objectives. Good schools will meet both objectives. In these difficult, uncertain times, nothing less will do.

Furthermore, the climate of every school should be congenial, as well as purposeful. Most problem children are the result of a sense of rejection.

Schools that provide a feeling of success and significance for all their children do not find themselves with problems of destructiveness and truancy.

We should also note that young people of the modern scene are more aware of the world's problems than any previous generation. This is a powerful source of motivation for the schools to draw upon. Global issues and educational issues are, today, very close to one another. We can say to the young: 'Let us build together a world that we can all be proud of'. Acquiring skills and knowledge can then be given a much more inviting perspective than surviving tests or passing exams, important as these can be in their appropriate place.



Dorothy Clark goes back to her teaching roots at Burnhill School in Hersham with pupils Richard Price and Gemma Cliffin. Dorothy co-authored with Peter Dixon the book *Your Child at School* produced by Surrey County Council in 1986.

Dorothy Clark:

Qualifications - M.A., Ed., Cert. Ed. Certificate of Education - Philippa Fawcett Training College, London. Diploma in education (with special reference to children up to thirteen years old) - West London Institute of Higher Education. M.A. - University of Southampton

Career - Surrey County Council - mainly working in Primary Schools as:

1953 - 58 Class teacher

1958 - 67 Deputy Headteacher

1967 - 72 Headteacher

1972 - 95 Inspector of Schools

I am now retired from Surrey County Council but still active as an Educational Consultant, Ofsted Inspector and School Governor as well as a long standing member of WEF GB and the Guiding Committee of WEF.

A Summary Report on The United Nations 4th World Conference for Women

Holly A. Benkert

WEF members and Connecticut, United States residents Ann Flesor Beck, Cynthia Shahen, and I were the official NGO delegates representing WEF at the UN 4th World Conference for Women this past summer. The conference, which "brought together the largest gathering of persons ever to attend any other previous United Nation Conference on any subject" (Mongella, 1995), was held from September 4-15 in Beijing, while the NGO Forum was held from August 30 through September 8 in Hairou, a suburb of Beijing.

The conference in Beijing was the formal government meeting attended by government delegates and selected NGO delegate observers. The purpose of this meeting was the finalization and adoption of *The Platform for Action*. Whereas, the purpose of the NGO Forum was for groups and individuals to caucus and work on lobbying strategies to influence government delegates about wording in *The Platform for Action* to reflect specific NGO agendas. Another purpose for the NGO Forum was for women to share information about their projects of interest with the women of the world. The NGO Forum had over 45,000 participants who attended over 6,000 scheduled events in eight days.

The conference focused on twelve critical areas of concern to women around the globe, with the objective of producing a document to determine what must be done by the international community for the advancement of women. The document, called *The Platform for Action*, proposes means by which governments and others can help to remove the remaining obstacles to women's full and equal participation in all spheres of life. The twelve critical areas of concern that *The Platform for Action* addresses are: poverty, education,

health, violence, armed conflict, economic disparity, decision-making, advancement of women, human rights, mass media, environment, and discrimination against young girls.

Since education was only one of the twelve critical areas of concern addressed at the conference, I am sure you can imagine the complexity and intensity of the meetings at the conference and the NGO Forum. These sessions were overwhelming in many ways due to the enormity of the event and therefore are difficult to communicate about concisely. Attending this conference was truly a once in a lifetime event. I will share some personal observations of each WEF delegate to the conference and then summarize the education issues from the conference which may be of interest to WEF members.

As the result of attending this conference, my life will never be the same. I was very fortunate to be able to conduct research for my doctoral dissertation at the NGO Forum. My research focus groups became scheduled activities in which attendees could choose to participate. The data I collected was valuable to my project, but more importantly, the opportunity to interact with women from around the world and share thoughts and feelings about topics important to us all was a joyful consciousness-raising experience. My world-view on issues of race, class, and gender has been enhanced and enlivened. As a result of attending the conference, I am personally committed to contribute to social change efforts to help women improve their life circumstances, throughout the rest of my own life. I sincerely appreciated the opportunity to be a delegate of the World Education Fellowship. The other delegates were also deeply touched by their participation in the conference.

Cynthia Shahen writes, "When I reflect on how deeply I was influenced by the 4th World Conference on Women, I find it difficult to pinpoint specifics as I simply feel changed. I was moved by the sheer magnitude of the gathering, the diversity of the women from all over the globe, and the challenges we had each faced to even be there. Ann and I focused our attention on Peace Education. Those involved with the subject and I agreed that without peace and a process to educate

on ways to achieve peace, there is no opportunity for other worthy goals. For women and children living in war-torn areas, there is no health care, no formal education structure, no equality, no safety. The workshop that was most inspiring for me was one on conflict resolution. There we met Bosnian, Croatian, and Serbian women who had put aside the hatred and had begun working together to rebuild their schools, day care facilities, and health clinics without the formal sanction of any government or government aid. It was incredible to hear how women from crisis areas all over the globe from the horn of Africa, to Ireland, to Israel and Palestine had risen above personal pain and loss and had garnered the strength to come together to create a future worth living. I will be forever changed by that one session. I have attempted to educate women back in the United States by sharing my experiences of the conference with them and translating to them how they can incorporate my leanings into everyday experiences in the corporate world. I thank the World Education Fellowship for allowing us to represent you at the conference and look forward to sharing experiences in person sometime in the future.

Ann Flesor Beck reflects, "The UN 4th World Conference on Women reinforced my work in the areas of diversity training and international education. Currently, I am teaching a class in third world history at Eastern State Illinois University. To discuss issues of development, multiculturalism, and the role of gender with students from the corn belt is to open a whole new world of experience for them. Underscoring the material with stories from the conference adds a realistic dimension. It is also useful to have visited the Beijing McDonalds when emphasizing a point with regard to multinational corporations! Another field of interest is peace education. My colleague Cynthia Shahen and I attended several workshops on peace and conflict where we learned that women are indeed the peacemakers of the world. Women shared their testimonies about the atrocities in Bosnia, continual civil wars in Africa, and the tenuous peace in Ireland. The lack of media coverage about these events in the United States was underscored in a plenary session. News reporters and writers from three continents shared

their experiences about the struggles to bring real stories to the attention of television, radio, and newspapers. Overall, attending the conference was an opportunity to network, share joys and frustrations, and make real change in government policy, developing programming and international education. I thank WEF for allowing me to represent the organization as a delegate to this worldwide event.

Of special interest to WEF members, education received a significant amount of attention at the UN conference, at the NGO Forum, and in *The Platform for Action*. At the expense of sounding too detailed, I offer a description of the education activities of the NGO Forum and a summary of what was put into *The Platform for Action* by the end of the government meeting.

The NGO Forum in Hairou, had over 450 scheduled activities that were categorized as within the theme of education. These activities were in the form of workshops, presentations, panel discussions, and information sharing sessions. The sessions ranged from national to regional to a global geographic focus, and covered all aspects of education. Examples of the activity sessions offered were: Education for women's empowerment: Bangladesh perspective; Leadership & political training; The girl child in Nigeria, Nutrition education for young children, Sustainable development making a world of difference; Women & gender in primary & secondary school curricula; Launch programme of the CEDEP women's forum; National reports on women's studies begun in the 1970's; Women and traditional culture: Women's experiences of northeast Asia, Education literacy and the grass roots women; Everything you ever wanted to know about mother but were afraid to ask; Education and health. These sessions were held in a variety of facilities. The facilities and atmosphere in Hairou was much more casual and festival-like contrasted with the formality of the government meeting held in Beijing. Many NGO Forum activity sessions were held in tents within an eight kilometer area filled with buildings and facilities of all descriptions.

At the government meeting in Beijing, delegates worked to come to agreement on education issues for women to be addressed within *The Platform*

for Action. In this document, education was recognized as a "human right and an essential tool for achieving the goals of equality, development, and peace" (United Nations, 1995a, p. 29). The document identifies a number of educational issues for women and girls. Of the world's 960 million illiterate adults, two thirds are women. "Advances in women's education and lower fertility rates are closely related. In Africa and southern Asia illiteracy rates are still over 50 percent, and total fertility rates are still over five birth per woman" (United Nations, 1995b, p. 92) Discrimination in girls' access to education still persists in many areas due to customary attitudes of early marriages, early pregnancies, sexual harassment, and lack of accessible schooling facilities. Curricula and teaching materials still remain gender-biased to a large degree and are not sensitive to specific needs of girls and women. Curricula, teachers, and textbooks frequently reinforce outdated sex-role stereotypes strengthening inequities between males and females and thereby undermining girls' self-esteem. Girls are often denied access to mathematics and science education, which provide knowledge they could apply to better their daily lives and enhance their employment opportunities. The lack of sexual and reproductive health education has a profound impact on women and men. Resources allocated for the education of girls are insufficient in some countries. These few examples are but a sampling of the issues the document identifies. In the final draft of *The Platform for Action*, the document recommended for approval by the United Nations General Assembly, six strategic recommendations were delineated regarding education. These recommendations were: 1) ensure equal access to education for girls and women; 2) eradicate illiteracy among women; 3) improve women's access to vocational training, science & technology, and continuing education; 4) develop non-discriminatory education and training; 5) allocate sufficient resources for and monitor the implementation of educational reform; 6) promote life-long education and training for women.

How can you, as a member of WEF, make a contribution to the strategic actions recommended by *The Platform for Action*? First, WEF members can validate which of the

educational issues identified are most pertinent to your own geographic area, since woman's educational progress differs greatly by geographic location. Next, locate one or more recommended actions that apply to your circumstances and where you can make a difference with action, and take action. Some of the recommended actions in The Platform for Action that governments, educational authorities and academic institutions can take to support the strategic recommendations are: 1) Eliminate gender disparities in access to tertiary education by ensuring women have access to career development, scholarships and fellowships. 2) Reduce the female illiteracy rate with emphasis on rural women, migrant, refugee, and disabled women. 3) Eliminate barriers that impede the schooling of pregnant adolescents. 4) Improve access for and retention of girls and women for education in science, math and technology. 5) Develop policies and programmes to encourage women's participation in all apprenticeship programmes. 6) Develop curricula, textbooks and teaching aids free of sex-role stereotypes for all levels of education. 7) Develop programmes and materials that raise awareness of the contributions of women. 8) Develop materials for teachers to raise their awareness of their role in the education process and provide them with effective strategies for gender-sensitive teaching. 9) Support gender studies and research. 10) develop leadership and training programmes for women and encourage them to take leadership positions as students and in society. 11) Remove legal and social barriers to sexual and reproductive

health education within formal education programmes. 12) Encourage, with parental support, the need to avoid unwanted pregnancy. 13) Support the advancement of women in all areas of athletics and physical activity. 14) Mobilize funds to enable girls and women, as well as boys and men, to complete their education. 15) Create flexible education, training and retraining programmes for life-long learning for women through all stages of their lives. Another way to support the results of the conference is to become more knowledgeable about the other areas of critical concern to women around the globe and communicate the issues.

Each small step helps to bring about women's equality, development and peace.

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Holly A Benkert is currently a PhD candidate working on how feminist women around the world imagine sexual liberation.

The Other half of the Sky

A woman's literacy programme in China is changing millions of lives.

Qi Yiling lives in a village in Xuan Wei County, a deprived area on the edge of the mountain province of Yunman in south-west China. For her and for the other women of the village, who work an average of between 14 and 18 hours a day, life is an endless round of washing, cooking, housework, work in the fields, childcare, washing, cooking - and so it goes on. When something goes wrong or is not done quickly enough, her husband hurls complaints and insults at her. Qi Yiling is completely illiterate. One day, she says, when she was collecting her sick daughter from hospital, she went round and round the bus station, unable to find the right stop for her bus home. She felt so

humiliated that she wandered around for a long time before making up her mind to ask someone.

But now Qi Yiling knows that her life is going to change. A few days ago, she started attending literacy classes and is learning to graft fruit trees, previously regarded as men's work. This is possible because the All China's Women's federation (ACWF), the Yunnan Education Commission, UNESCO, the UN Development programme and the Ford Foundation have joined forces to enable her to take part in the Skills-based Literacy Programme for Women, launched in 1990.

Exraxt from UNESCO Sources, Special issue: UNESCO in 1996-7: Joining Forces for the 21st century, no 72, September 1995, p.18.

Education in a Single Europe Edited by Colin Brock & Withold Tulasiewicz, Routledge, 1994. (ISBN No.0-415-04816-8 304pp, £35 hardback).

This is a collection of chapters written by specialists from the twelve member states of the European Community at the time of the implementation of the Single European Act in January 1993. The aim of the book is to outline the expectations, priorities and challenges of the Single European Market in the context of national systems of education. To this end, contributors were asked to give some structural background to the education system of their own countries and to assess their "readiness for Europe", in terms of recent structural reforms, incorporation of a European dimension in the curriculum and preparation for the geographical mobility of pupils, students, teachers and young workers. The introduction includes a disclaimer that the book should be considered a comparative manual of education systems, although several chapters do, in fact, contain clear accounts of curriculum and policy developments in response to changing political and economic circumstances.

The introductory chapter, written by the editors, gives a useful background to the impetus for educational change at European policy level. This has moved well beyond the Treaty of Rome, where education was considered in strictly economic and vocational terms, to a far more prominent position in the Maastrict Treaty, with due deference to the autonomy of national curricula. The preface by Sir Edward Heath and the introductory chapter stress the crucial role of education in developing European skills such as language acquisition, a European knowledge-base and positive attitudes towards Europe, which should be seen as an "emotional home" as well as a socio-economic and political construct. This phrase reflects the overall political thrust of the book. The introduction acknowledges that the process of Europeanisation is "not unproblematic or conflict-free", mentioning the danger of developing a fortress-Europe mentality towards

the rest of the world or the side-lining of the contributions of minority groups, for example. However, the introduction is largely characterised by an underplaying of the possible social and economic impact of the Maastrict Treaty and a tendency to present speculation about the convergence of education systems and qualifications as a logical consequence of the demise of the nation-state.

Individual country-based chapters support the general view of the introduction that most progress has been achieved at the level of higher education, with ERASMUS-funded staff and student exchanges and the development of some joint degree courses between universities of different countries. Vocational preparation has likewise benefitted from trans-European developments and in some countries European concerns are moving outside the sphere of modern language teaching in schools to a more permeative model. Several writers present a picture of enthusiasm among the younger generations of, for example, Spain and Ireland, although the evidence base of this is not always clear. Several chapters give interesting case-studies of project-work in schools and universities, which could act as examples of good practice. The role of the state in promoting European cooperation varies from the pro-active stance of the Dutch government in establishing official structures and pressure groups to the lukewarm response of the French government, whose inclusion of reference to the Single European Act in recent educational legislation derived from "pious hopes, from smooth talking and from limited practice" (p71).

At school level the pattern is clearly very mixed, although generally not supported by educational research. Notable exceptions are the content analysis of textbooks in the Netherlands, which showed that only 6% of the pages of Economics textbooks were devoted to European integration, or data on linguistic competence in Ireland, where 80% of the population cannot speak a foreign language. Several chapters mention barriers to

progress: overfull curricula; pressure of exam syllabi; teacher insecurity and low morale; concern about the status of less spoken languages, such as Modern Greek. Countries on the traditional peripheries of Europe such as Spain, Greece and Ireland, are presented as the potential beneficiaries of European integration, whose modernisation will ward off economic marginalisation. It will be interesting to read an updated version of the book in ten years' time, incorporating the experience of the aspiring member states in Eastern Europe.

Education in a Single Europe ends with the twelfth member-state, the United Kingdom, where a mixed picture of positive developments, lack of governmental concern and some defensive reactions is presented. What the book lacks at this point is a summary chapter which provides an analysis of barriers to change and of measures which have been successful in promoting a European dimension in education, extrapolating from the single country experiences. Nevertheless, the book provides a useful description of the state of play in this field at the time of ratification of the Maastrict Treaty in 1993, and is a valuable addition to library reference shelves.

**Maggie Wilson,
Lecturer at Oxford Brookes University,
Oxford, England.**

School Bullying: Insights and Perspectives
Edited by Peter K. Smith and Sonia Sharp
(262pp price: £12.95) Routledge 1994

ISBN: 0-415-10373-8

"The systematic abuse of power" is how Smith and Sharp describe bullying. The history of bullying in schools is long, but only in recent times has bullying appeared on the agenda of educationalists and started to appear in school development plans. This book explores the reasons for the growth of interest in the problem and ways in which bullying can be dealt with from various perspectives.

It is demonstrated that the problem is widespread and can have severe and occasionally tragic consequences. Research undertaken since 1989, initially with the support of the Gulbenkian Foundation, is showing that schools are able to intervene in a positive manner to reduce the

amount and impact of bullying. This book gives a succinct and authoritative account of this research, looking at the nature and extent of bullying in schools and the ways in which it can be reduced.

Readers are given an evaluation of the success of different approaches and strategies. These cover the findings of the excellent "Sheffield Project" undertaken between 1990 and 1993. The role of whole-school policies in tackling bullying behaviour in schools is explored. Chapters covering the use of curriculum materials, behavioural tactics in the classroom and playground environments are extremely enlightening.

Support for teachers and lunchtime supervisors, as part of a staff development process, is rightly given prominence. The book demonstrates how staff might deal with students involved in bullying situations. There is also much useful comment on the psychological perspectives of the "victim/bully", for example in terms of gender, race and special needs.

The case studies are a fascinating exposure of the feelings and emotions felt by children who have bullied or been bullied. These are valuable insights and remind the reader of the anguish and the loss of self-esteem felt by the victims - lasting, in some cases, for many years after the events occurred. This response to the book elicits from the reader a desire not to ignore the problem, neither to contemplate piecemeal attempts at reform. Rather, we are encouraged to engage in holistic strategies that are properly resourced, and more importantly, have the support of staff, governors, parents and students.

The writing style of the contributors is straightforward and accessible. It is a book of intrinsic interest and also a book that remains throughout very "child" orientated. It is this sensitivity to the huge emotional and psychological problems experienced by victims of bullying, that makes the reasoned arguments of the contributors convincing. The solutions they express are attainable by those professionals who have the interests of children at heart. It is not a book providing an "instant" policy, instead it informs us that reducing bullying should be a fundamental part of a school's philosophy.

For professionals wishing to tackle the problem of bullying in schools, this book should be top of their reading list. It makes a genuine contribution to our understanding of the problem and offers a practical way forward in reducing the misery bullying brings to many of our children.

**David Barton,
Headteacher, Egginton Primary School,
Derbyshire County Council, England.**

Teaching Bilingual Children edited by Adrian Blackledge, Trentham Books 1994 188pp, Price: £11.95 ISBN 1 85856 014 4

This book is a collection of eleven articles brought together by Adrian Blackledge. The articles are drawn from notable contributors not only from Britain but from as far afield as Canada, America, Australia and New Zealand. In recent years, research has shown the importance of children's first language in the effective development of their second language. This book takes this up, and demonstrates through varied examples of good practice how bilingual children's learning is enhanced through their bilingualism and mother tongue provision. Other significant aspects of the book are the role of parents and communities in finding a voice in the education of their children and in making policies; the bridging of cultures between home and school and the recruitment of bilingual teaching and non-teaching school staff.

In the first chapter, David Corson from Canada takes a powerful line in reminding us again of the 'many social justice issues that are part of the bilingual education debate.' Bilingual children in the main are still being taught in a monolingual setting which takes little account of their first language and therefore fails to meet their needs. His update on international research in bilingual education is revealing and sets the stage for other articles that follow.

Within the international context, the New Zealand example from Stephen May in chapter 2 shows that a language policy that works is one that pays attention to language and culture. This successful working policy was a result of close consultation and collaboration between the school and all ethnic groups in the community. In chapter 5, Martha Allexsaht-Snider from America

illustrates in her Family Literacy Project that improving literacy in the home means raising the level of literacy in school. In Australia, Chris Davidson traces the gradual development of ESL from its state of being marginalised in the 1950's to the present day where it is being integrated into the mainstream.

Closer to home, Adrian Blackledge in chapter 3, Ann Knight in chapter 7 and Stephen Nyakatawa and Iram Siraj-Blatchford in chapter 8 give good examples of the need to recognise and encompass children's language and culture within the classroom context. In a refreshing and innovative bilingual theatre-in-education project, Alison Reeves in chapter 4 explores a context within which children are given opportunities to express themselves in their first language and in English.

The final three chapters bring to the fore that much-needed resource : bilingual staff. Jean Mills in chapter 9 gives an account of the invaluable support of bilingual classroom assistants while in chapter 11 Audrey Osler examines the work of bilingual teachers in our schools. These two articles express concerns for the lack of professional training and career openings for these groups. Jeanette Harman in chapter 10 argues for the need for a properly trained accessible interpreting service to bridge the gulf between teachers and parents. In the latter part of her article, she and a colleague sets out to explore the possibility of using local secondary students as interpreters.

Those of us directly involved with the education of bilingual children will find this book invaluable and reassuring in that so many voices are committed to the education of bilingual children. The many strategies and successful projects highlighted in the book will be of great use to all teachers, monolingual and bilingual. But this is also a book about current practice and all those important issues that at present surround the teaching of minority groups. It is therefore in addition a vital reference for policy makers and educationalists who can bring about those changes to ensure better provision for the education of bilingual children.

**Gaik See Chew, Primary Co-ordinator,
English Language & Learning Project,
Hammersmith & Fulham Education Authority,
England.**

Windows to Nature: Caring for the planet, for teachers of nursery and primary school children. by Mildred Masheder.

**World Wild Fund for Nature UK 1991 89pp
Price: £9.95 ISBN 0 94761338 2**

Given that first impressions are important ,the cover of this excellent book does not do justice to the contents. Read the small print and take a look inside.

'Windows to Nature' is a feast of good ideas presented in an easy reference manner for the busy early years teacher. The introduction sets the context of the chapters that follow and makes important links with the National Curriculum core and foundation subjects. The central theme throughout the book is caring - caring for other human beings and for all living things ; how important in a violent world which seems intent on devastating its very life support systems

Describing the eight chapters would do little to enhance the readers full understanding of the content which includes personal and social development, creative approaches to the natural world, nature and the community around the school, the natural world, and threats to it and its species. However, clearly presented in these chapters are hundreds of sound ideas for hours of stimulating fun-learning in the nursery or early years classroom. Complex ideas such as food chains and the ozone layer are written in teacher friendly language and backed up by excellent practical ideas for use with and by children . One such idea involves enacting food chains by taking on the role of aphids, ladybirds, cabbages and cows, although I have a slight problem with decaying human matter as part of the chain !

I cannot stress enough the fact that this is a book of practical ideas which I am sure will build strong foundations in environmental knowledge, understanding and caring. There are working diagrams for making a school pond (based on sound habitat enhancing principles) , developing nature trails, school recycling centres and right through the spectrum to cut - out shapes for making models of endangered species.

All the ideas are related to the chapter themes and based on sound classrooms and nursery practice. And if that's not enough there's a nine

page Bibliography and Useful Addresses section which suggests children's books to accompany the activities and sources of study packs, resources and information . It's a book I'll certainly put on my Early Years resource lists.

Peter Bloomfield
Senior Lecturer in Geography & Education
University of Hertfordshire, U.K.

Children of Islam by Marie Parker-Jenkins,Trentham Books, 1995, pp.162 ISBN: 1 85856 034 9, £12.95.

This book arrived for review at the same time as I had just been asked to write a guidance document for our schools on how heads and teachers could better meet the needs of Muslim pupils during the fast of Ramadan. My immediate thought was to turn to Dr Marie Parker-Jenkins' book and look for guidance, maybe even recommending our schools to purchase a copy for handy reference. No such luck however. The section dealing with this issue is very brief, consisting of a short paragraph in a chapter on Pupil Needs.

This lack of practical help for heads and teachers is an unfortunate feature of what at first appeared to be a promising book. The back cover tells us that it "is intended for everyday use by teachers" and further it provides "practical examples and information" and "will be a boon to teachers with little experience of Islam." The book failed to live up to these ideals as far as I'm concerned.

Teachers with little experience of Islam will of course not see the many errors of fact that punctuate the book. For instance, the matter I first needed to look up was, of course, about Ramadan. In Chapter 4 we are told that "fasting occurs during the month of Ramadan, normally in the spring term". This is not true as Ramadan covers all the calendar months over a period of years due to the Muslim use of the lunar calendar. Other errors can be found for instance in Chapter 1 on the background where various historical errors are made. For instance the application for voluntary-aided status by the independent Islamia school in Brent is described as removing it from "an unsympathetic local education authority (LEA) and place [it] within the auspices of the

national government which has traditionally made little interference in the running of such schools". Clearly voluntary-aided status would bring the school under the auspices of the LEA.

These and other aspects of the book are confusing and muddled in the way they are written. Whilst Dr Parker achieves her aim of giving a sympathetic treatment of the subject it is certainly not done concisely or clearly. I found my mind wandering off in some sections and questioning whether Dr Parker is rather selective with her source material and the way in which it is quoted. In the section on religious education and collective worship in schools, confusion is engendered where she talks about religious instruction being an alternative to the act of collective worship. Or another place where she superimposes her own interpretation of the legislation to support her view that the law is inoperable within multicultural

Britain. This confusion is compounded when yet more factual errors are made and readers are left with a misleading impression of the law regarding collective worship.

In sum, the author has spent a great deal of time researching the background as well as consulting with a wide range of headteachers and academics. This type of book is needed for over-worked teachers and heads who are looking for practical and realistic solutions to catering for the needs of their Muslim pupils. However, what is offered must be based on sound and reliable facts and be clearly and concisely explained. Sadly this book cannot be said to fill any of these requirements and is not a recommended read.

Stephen Lavender
Religious Education Adviser, Education Services, Hertfordshire, England.

A Spirit of Solidarity

Getting handicapped children into the mainstream education system is the goal of an ambitious project underway in Peru

Pamela who is four years old, and Ricardo, six, suffer from slight mental retardation. Milagros, aged five, has subnormal vision. They are from humble backgrounds and their families have had a hard time trying to educate their children. They are among the 54 youngsters from the Miraflores School in Lima taking part in a new but difficult programme to integrate disabled children into standard education in Peru. In the space of just a few weeks, since the school year began in early April, these children have begun to feel that their personal limitations are not a lasting hindrance to learning. "The children are responding", says Adels Montoya, an infants teacher specially trained for the project.

The "Integration of Disabled Children into Standard Schooling" programme is run from the Ministry of Education by psychologist Mary Galvez Escudero. They have a plan approved by the Ministry, funding from the Danish aid agency DANIDA, and the experience of similar programmes in Spain and elsewhere to guide them.

The idea, explains Mary Galvez, is that there is no such thing as an ineducable child. We must make the most we can of a child's potential rather than focus on its limitations, she argues.

Extracts taken from UNESCO Sources, Special Needs in the Classroom, no 59, June 1994, p.14.



WEF 39th Conference on *Education & the Environment:* *Towards Equitable and Sustainable Development*

6th-10th August 1996,
Kuching, Sarawak, Malaysia.

Organised by:
World Education Fellowship,
&
Universiti Malaysia, Sarawak

Context

The publication of "Our Common Future" (United Nations report of the Brundtland Committee) in 1988 focused attention on the need and opportunities for sustainability in human management of the globe. Subsequently, the Rio Earth Summit in June 1992 produced a set of action plans for the conservation of our environment and equitable utilisation of the world's natural resources.

The best awareness programme is undoubtedly through education. By incorporating environmental aspects into formal curricula and informal educational practices, our understanding of the roles played by plants, animals, microbes, water, clean air, etc. in our daily lives, can be enhanced. In addition, awareness about conservation measures and the significance of sustainable approaches in development, can be increased. Education can also help the wider international community to understand and address issues of equity in global resource management.

Objectives of the Conference

To examine the various aspects related to environmental education, the WEF in collaboration with UNIMAS, is organising this conference. The main objectives of the conference are to:

- increase participants' awareness of the role education can play in promoting wider understanding of the environment;
- explore some current research on the complex balances within the natural environment;
- learn of experience of how schools, colleges, universities and other organisations are using education to promote understanding of environmental issues;
- enhance understanding of the concepts of equitable and sustainable development;
- increase awareness of the issues of equity in the management of global resources.

The Venue

The conference will be held at the Santubong Resort, Kuching, Sarawak, Malaysia; from 6th to 10th August 1996. Accommodation will be available at cost considered low by international standards. This is a rare opportunity for international participants to visit an area of outstanding biodiversity and rapid economic growth.

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NEW ERA IN EDUCATION is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

NATURE OF THE WEF

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident, well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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Editorial

Editorial: Education for Sustainable Development

Sneh Shah

Sustainable development has become a powerful and widely used concept, linked with preservation of the environment. This has been welcomed by many who have seen the ineffectiveness of planning and action for different, virtually self-contained areas such as the environment, development and peace. There are, however, many aspects of these concepts which have been either inadequately analysed, or applied.

While certain organisations such as the World Development Movement in Britain regard it equally the responsibility of the richer and the poorer countries to engage in the process of learning and acting for sustaining the quality of the present, and working towards a better global future, generally the term *sustainable development* is thought of in the context of 'developing' countries only. The significance of the international structures which affect these countries is ignored when programmes for education for sustainable development focus purely on the skills of the individual or the groups in these countries, especially the poorer ones. Currently much emphasis is placed on the rights of the individuals on the basis that an effective democracy, perhaps on the western models may end oppression and support better development. There are different views on how much emphasis should be put on human rights. Writing in **Commonwealth Currents** (3-1996, pp 6-7), Dr Chandra Muzaffar, the Director of Just World Trust calls for an integrated approach for human rights. He believes that authoritarian control alone is not the most essential ingredient of economic dynamism. The conclusion is that one does not have to choose between economic and social rights, on the one hand, and civil and political rights, on the other. One can have both food and freedom. He calls on The Commonwealth Secretariat's Human Rights Unit adopt an integrated approach to human rights. He further refers to the Secretary-General, Chief Emeka Anayaoku's words (1993) that "We must therefore strive to develop a dynamic, comprehensive and responsive conception of human rights-one enriched by different cultures and traditions".

The focus on cultures of people is now being recognised as a very important feature of any strategies for development. Underlying such an approach is the belief that people are not objects that can be fed some skills which would have some straightforward results. The complexity of human

nature and of the societies has to be recognised.

Thus a serious framework for sustainable development for the world would bring different frames together so that action is taking place on a number of different fronts, from the empowerment of the individuals to the containing of the powerful international structures such as multinational companies. Without each one these facets being active, the effectiveness of the individual goals can be only limited.

In a similar fashion, education for a sustainable environment and development has to be much more comprehensive than is the case at present. Generally speaking education programmes are targeted, by different agencies, at children in schools, groups of poor workers, and some students in some higher education institutions. In the long term, such action is going to be very limited in overcoming the forces that are shifting the balance towards economic prosperity for a few rather than sustainable development for the world.

Children can be taught by teachers who are committed to preparing them as responsible citizens of the world, but the effect of this is limited. Unless there is continued, meaningful interaction between the schools and the homes of the children, children would operate quite effectively as responsible global citizens at schools, but may have to operate in different, even opposing, frameworks at home.

It can be argued that once these children grow up, they will be able to carry their learning with them and thus the adult world will become more responsible. The majority of the adults in the world, however, either have no formal education or "informal education" which can be unsupportive of working for sustainable development in the world. The strongest source of this informal education is the media which can carry a range of ideas: these can range from powerful messages about threats to the world's future, to very sensationalised reports about very trivial matters.

Adult education is not very often taken as the important field it should be. The power of the media is very strong and it is becoming very clear that politicians have realised that. Educators and policy makers have to do the same. Good education thus, can focus on the formal systems, but it must be seen as a part of the system of education that has an on-going effective relationship with the total community.

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Sustainable Development and Geography Education

Sophie Yangopoulos

Sustainable development is a term which is increasingly used in education and particularly geography education with respect to environmental issues. It is considered the goal to which society should be striving towards in order to ensure that future generations have access to at least the resources that we have today. For others sustainable development is seen as an impossible goal given the consumer society in which we live. There is argument over the strategies which should be used to achieve the various goals (articulated by different people depending on their views of society, politics, economic growth and environmentalism) of sustainable development. As a theoretical concept sustainable development addresses the relationships between environmental problems and development problems, with particular relevance to geography education. This article addresses the dilemmas which the term sustainable development throws up as a result of its different interpretations and how these dilemmas can be turned into opportunities for geography educators addressing their responsibility for educating for sustainable development. An example of classroom practice is given to illustrate how an environment/development issue can be successfully integrated into geography A Level curricula. The concept Sustainable Development has been described as "...development that meets the needs of the present without compromising the ability of future generations to meet their own needs." (WCED, 1987)

Implicit in this concept is the relationship between development -meeting the needs and improving the quality of life for humankind - and the resource base on which that development depends, ie. the environment, ensuring intra-generational and inter-generational equity. Sustainable development should result in the

"...amelioration of the quality of life and minimise the degradation or destruction of the bases of production."

(Gallopin, 1992 p 394)

Brundtland identifies some of the dimensions

of sustainability:

"First it requires the elimination of poverty and deprivation. Second it requires the conservation and enhancement of the resources base which alone can ensure that the elimination of poverty is permanent. Third it requires a broadening of the concept of development so that it covers not only economic growth but also social and cultural development. Fourth and most important it requires the unification of economics, ecology and decision-making at all levels." (Brundtland in Pearce et al, 1989).

Sustainable development: a critique of the concept

The term sustainable development itself has been used in a variety of contexts to support various interest groups, representing different ideological stances adopted in approaching environment/development issues. There is a strong critique of the concept sustainable development by many. It is questioned by Adams (1990) as to whether it is actually a theoretical concept (integrating environment/development issues) or as he suggests, merely

"...rhetorical flags under which ships of very different kinds can sail." (Adams, 1990 p 3)

The critique of the concept also identifies a contradiction arising from differing stances towards environmentalism and development. In terms of the environment, the values vary along a continuum (O'Riordan 1981) from the almost laissez faire optimism of cornucopia technocentrists (the ideas that technology will solve all environmental problems) to the radical ecocentric approaches of self reliant communities using 'soft technology' ('low tech' technology which is cheap to use and does not threaten the environment) minimising human impact on the environment. This is mirrored by views of development. There are the 'modernisation' adherents of capital accumulation through the world economic system and the generated wealth trickling down to the poor. This is in contrast to the adherents to the 'bottom up' decision making approach to development and ecodevelopment

movements who advocate grassroots development based on basic needs, self reliance, community capabilities and appropriate technology. These contrasting views have led Huckle (1991) to distinguish between 'sustainable growth' (supported by technocentrists and modernists) and 'sustainable development' (a more ecocentric approach to development requiring fundamental change in society and the economic system). This distinction has been made because although economic growth is viewed as a necessary component of sustainable development, Huckle and others argue it is precisely economic growth which is jeopardising sustainable development. Porritt (1992) sees the term interpreted to justify 'sustaining the patently unsustainable' in terms of consumerism (on which economic growth depends), exploiting the natural resource base. Porritt and Huckle espouse a complete restructuring of the world economy and address other issues such as dispersing the concentration of power, encouraging democratic participation of disenfranchised communities.

"Democratisation of the world order at all levels is... necessary if communities are to realise sustainable development." (Huckle, 1992 p 51).

While technocentrists seek to address the symptomatic environmental problems of economic development, the ecocentrists seek to identify the causal relationships giving rise to environmental problems and to challenge the political and economic structures within society. Sustainable development in this latter context can provide a framework for supporting the integration of environment/development issues, accepting that underlying environmental problems are economic and social problems, functions of a particular process of development.

"Environmental problems are usually development problems in disguise and in turn create economic and development burdens." (Holmberg, 1991 p 6)

From the various critiques of sustainable development, three uses of the concept can be identified. The first is as a theoretical concept in terms of structurally relating environment and development problems through cause/effect and cyclical relationships. Environmental problems are

"...a set of human problems which have an environmental delivery route..." (Simmons, 1992 p 13)

The problems 'delivered' through the environment result in environmental degradation and then knock on problems for society in terms of a diminished resource base and further impoverishment and inequity.

The second use of the concept is as a set of goals, shared and conflicting (depending on the ideology of the proponents) about for example the amelioration of poverty, political democracy, conservation and regeneration of the environment, all in the context of intra-generational and inter-generational equity.

Finally the concept is understood and proposed as a strategy, a process for achieving the above aims. This is the most problematic use of the concept in terms of the realisation of sustainability. The two dominant processes espoused are economic growth and participatory democracy. The two are mutually exclusive under the present economic and political world order since economic growth it is argued is dependent upon disenfranchising communities of power over their right to a share of global resources.

Sustainable development is a concept eclectic in nature which can be used to represent and assortment of paradigms on environment and development issues. The very nature of its inherent contradictions provides a forum to challenge our attitudes towards development. For a critical pedagogy it can provide an

"...environmental rationale through which the claims of development to improve the quality of life can be challenged and tested." (Redclift, 1987 p 33)

In response to Adam's question on page 66, sustainable development is a theoretical concept as discussed above and could be used to identify the flags under which different ships (interest groups) sail. The strength of the concept lies in its use to consider in which direction those ships are sailing, why and which will reach its destination and by which method (strategy). It is these questions which geography students should have the opportunity to reflect upon. Sustainable development is a tool for critical reflection about environment/development issues rather than a universally accepted and agreed concept. It contains the broad tenets by which

we should reflect on our actions, after all “It makes better sense to reshape ourselves to fit a finite planet than to attempt to reshape the planet to fit our infinite wants.” (Orr in Stirling, 1993 p 81)

Education for sustainability

The role of environmental education has long been recognised as crucial for achieving sustainable development. A number of international declarations have been made over the years highlighting the responsibilities of educators to integrate education for sustainability into school curricula. The UNESCO inter-governmental conference in Tbilisi in 1977 put forward recommendations to establish a programme of action for environmental education. This eventually led to the Resolution of the Council of Ministers of Education of the European Community (May 1988) which suggested European governments put these recommendations into practice. In the same year the Council of Europe reiterated the importance it attached to environmental education as “...one of the best ways of restoring a balance between the individual and nature and guaranteeing a rational and reasonable management of planetary resources in the context of sustainable development.” (UNESCO/UNDP, Connect 1992 p 4)

In 1992 the United Nations Conference of Environment and Development in Rio de Janeiro again recognised the pivotal role of environmental education with a series of recommendations for governments.

“Governments should strive to update or prepare strategies aimed at integrating environment and development as a cross cutting issue into education at all levels...”

(UNCED, 1992, ch 36.5(a))

Despite the numerous international declarations there does seem to be a gap between what is said and what is implemented in practice. Stirling (1993) considers that education for sustainability should be developed through a ‘holistic’ paradigm, integrating not only environment and development issues but also an integration of intrinsic and instrumental educational values to achieve learning not only for the child but for the ‘wider society’. Geographers have a particular contribution to make in this context. The character of geographical

thinking enables geographers to synthesise information from a variety of sources. It is exactly this approach that is required to address the social, economic, political and environmental aspects of environment and development issues. This was recognised by Walker, “The holism of geography, long seen as its achilles heel is now what our earth demands of the species on whatever scale we choose to manage it.” (Walker, 1976 p 478)

Humanist and radical geographers have contributed to the inclusion of the role of agency in determining geographical phenomena in that political, economic and social structures are the medium and outcome of human agency. Hence in relation to environmentalism, the environment is not only the space in which humans act but the outcome of their actions. Our surroundings are a product of our (individual and collective) actions. Radical geographers have drawn on critical theory, analysing the structure and dynamics of society influencing relationships between environment and development issues. It is argued by Huckle (1993) and others that in order to create a better world it is necessary for students to be able to recognise structures in society and the interests which they serve to be able to challenge the legitimacy of institutions from a sustainable development perspective. Education for sustainability must create a politically active society to empower people to effectively take part in change leading to sustainable development. The challenge for education is to enable students to look critically at their own perception and those of others and the ideological forces that influence their lives.

A geography curriculum example of education for sustainability

A curriculum unit was devised through a programme of action research within the 16-19 A Level Geography Project 1994 syllabus to encourage students to focus on an environment/development issue through a case study on changing agricultural systems in Yemen. The environment on which Yemeni farmers depend is threatened by a number of social, political and economic factors in the context of development initiatives.

The unit involved background information/activities to set the scene for students to learn about the traditional farming system, the

reasons for its collapse and the current problems facing farmers. Students were then asked to identify and write on individual cards the problems/issues and then to link them with arrows to show the interrelationships in the form of a systems diagram or concept map.

This was in order to develop 'integrative' or 'relational' non-linear thinking in order for students to take a more questioning stance to the problems put before them. They were then presented with two contrasting solutions representing the World Bank and another by the United Nations Development Programme and the NGO Arid Lands Initiative) to critically analyse against set criteria for sustainable development to detect bias and vested interests in policies and plans. Finally they were asked to identify alternative solutions to the problems and the possible constraining factors in realising the effective implementation of the solutions. Most activities were student centred and devised in such a way as to encourage the students to deconstruct and reconstruct the case study situation through interactive group work.

The most useful aspect of the curriculum unit in terms of integrating environment/development issues was the creation of the systems diagrams, an example of which is shown in figure 1. The exercise proved to be a good way of raising awareness of the interdependence of a number of factors in the case study. Students were able to identify cause-effect relationships between environment and development factors. The discursive nature of the exercise also enabled them to develop and clarify their understandings of the issues and interrelationships.

Social, political and economic factors were seen as the causes of environmental problems, placed towards the top of the systems diagram, indicating that these were considered most important in the context of change in North Yemen. Three groups of students conversations were taped while they were constructing the diagrams. It was possible to support their completed diagrams with evidence to explain some of the links and illustrate the process by which the final diagram was achieved. In figure 1 political, economic and development problems are at the top of the diagram and environmental problems to the bottom. This group took

another step backwards into the causes of the problems in trying to show why particular economic factors and development strategies were there in the first place. The 'poor' state of Yemen in terms of lacking modern health care, few schools and so on resulted in Yemen being attracted to 'traditional' western development aid. Originally the group had the decline of traditional farming systems at the top of the diagram but became increasingly dissatisfied with this since they were constantly finding causes behind it. They thought through causes and effects carefully and together found multiple causes of some of the problems.

"...so absentee land owners is linked to terraces being allowed to crumble."

"...and we also said that the labour shortage was why the terraces are crumbling."

The students began to realise the complexity of the problems and the integrated nature of the causes. "It's all interlinked. It's all one big problem."

In a student evaluation of the unit it appears that they appreciated the freedom and responsibility to develop their understanding of the issues themselves, constructing their own personal reality of the geographical case study by selecting and justifying information used in the process and developing a critical but accommodating stance to a variety of viewpoints. They identified a high level of student input in most lessons compared to teacher input. Where there was more teacher input they indicated that they would have preferred more student input as one student explains, "By doing it nearly all by ourselves it made us think and helped us to realise what the problems actually were."

Their evaluation demonstrated an ability to reflect on the way in which they learned and to evaluate the process by which they developed their critical skills "...it encouraged us to think critically of the World Bank...understand the motives and create our own bias."

Nisbet and Shucksmith in Ghaye and Robinson (1989) suggest that teachers should encourage the development of 'metacognition' in students. This is the "...ability to reflect on how one learns and ultimately perhaps the ability to respond to the demands of the task-in-context more appropriately and richly."

(Ghaye and Robinson, 1989 p 137)

It is in this context that I would hope students could more easily analyse and evaluate other geographical issues from a more critical standpoint, applying the principal concepts of this case study to other environment/development case studies.

Conclusions

It has been argued in this article that even though the inherent contradictions of the concept sustainable development have provided dilemmas in clarifying a globally acceptable meaning, the critique of the concept itself provides us with opportunities and a responsibility to develop a greater understanding of environment/development issues in this case among sixth form geography students. It has resulted in a critical reflection of the way in which sustainable development as a concept integrating environment and development issues has been understood and adopted by various groups. Above all the research has highlighted the ability of students to actively participate in critical reflection themselves and to be able to analyse the complex nature of one particular case study of an environment/development issue presented to them.

In developing critical pedagogy importance was placed on the need for students to identify and evaluate their own attitudes, beliefs and the dominant views of society maintained by structures of particular economic political and social relations.

The curriculum unit devised was based on the 'constructivist inquiry paradigm' (Guber and Lincoln, 1989). This provides "...a context and a methodology (hermeneutic/dialectic) through which different constructions and different claims concerns and issues can be understood, critiqued..." (Guber and Lincoln, 1989 p 72)

This can be applied to the nature of the student centred approach around which the case study module was devised. Students had to evaluate and reevaluate their understandings and the viewpoints of others in the context of sustainable development. Within the constructivist inquiry paradigm the pedagogy developed included what Klein and Merritt (1994) call 'constructivist teaching' to encourage critical thinking. They describe this teaching as student centred instruction

facilitated by the teacher of a real life problem through productive group interaction. The rationale behind this is that "...ideas are constructed or made meaningful when children integrate them into their existing structures of knowledge...these interpretations are shaped by experiences and social interactions." (Clements in Klein and Merritt 1994 p 15)

In the construction of their systems diagrams the students changed their constructions of the situation from initial environmental determinism (erosion and terrace collapse as the cause of the problems) to recognising the political power and economic dependence which resulted in environmental degradation. It would appear that critical education can "...assist students in recognising the sources of their ontological insecurity...It would encourage critical reflection and action on the threats and opportunities of new times...and would assess and seek to equalise access to a range of cultural and political resources they might use in constructing their own identities and life plans." (Huckle, 1994 p 8).

One student puts this in her own words "I think this module has made me more aware of the extent of the problems in many countries. I understand the root of the problems and also the difficulty of finding solutions. The inequality which the case study highlighted has made me realise that steps need to be taken to ensure that the needs of people all over the world are not ignored and exploited in the short term greed of powerful organisations and individuals."

In the context of developing understandings of the relationships between environment and development issues, the students have recognised the complexities of those relationships and the inevitable difficulties in trying to resolve environment/development problems within the context of sustainable development.

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Spiritual and Religious Perspectives on the Environment and their Implications for Educators

Rex Andrews

There is an old story about an English explorer with a Buddhist guide leading him through thick jungle in Southern India. The Buddhist is about ten metres ahead, followed by the English explorer sweating with exertion in his topi and kakhi shorts. Suddenly the Buddhist stops and calls back: 'Just listen to the sound of those beautiful birds!'

The English explorer takes off his topi, puts his hand to his ear and shouts: 'What did you say?'

'I said just listen to the music of those beautiful birds!', the Buddhist calls back. 'What's that you said?' shouts the English explorer

'I said, Just listen to the beautiful sounds of those birds!'

The Englishman shakes his head and puts on his topi. 'It's no good,' he shouts, 'I can't hear a word you're saying above the noise of those blasted birds!'

Here are two ways of responding to the environment. Everyone sees the natural world in his or her own way. Looking at a tree, one person will want to write a poem about it, another person will see it as a commodity, a chunk of raw material worth so many dollars a cubic meter. Yet a third will regard it as sacred. There are still trees and groves, mountains, rivers and other natural features that are held sacred in various parts of the world. These simple examples illustrate the different ways we value aspects of the world we live in.

Is the natural world simply an assemblage of commodities, raw materials to be plundered for short-term profit? Or is it something to be valued and preserved for its intrinsic qualities - for its richness, its amazing variety and its mystery?

In this article I want to briefly examine a range of spiritual and religious perspectives on the environment, and the implications of these views for educators will be examined.

Our world in crisis

Exactly three years ago an international assembly of religious and spiritual leaders met

in Chicago. Over 6000 participants - Hindu, Muslim, Christian, Jewish, Jain, Sikh, Baha'i, Buddhist, Taoist, and others - met to share their concern about the critical situation of our world: the abuse of our shared environment, the increasing gap between rich and poor and the violence within and between states.

At the end of this Parliament of the World's Religions they joined in endorsing a Declaration entitled Towards a Global Ethic, which included the following:

"We condemn the abuses of Earth's ecosystems... (and) ...the economic disparities that threaten so many families with ruin... We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic... We declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals and plants, and for the preservation of Earth, the air, water and soil.... (We have)... a vision of peoples living peacefully together, of ethnic and ethничal groupings and of religions sharing responsibility for the care of Earth". (Parliament of the World's Religions, 1993)

It's like the story of Noah's Ark and the Great Flood over again - a prophetic response to an environmental crisis. In the biblical story there is no doubt an element of myth. There is certainly nothing mythical about the environmental challenge facing us today.

Gaia - Mother Earth - and the primal elements

How is it that humanity has arrived at this crisis with regard to our environment? For early humans the environment was sacred. All the evidence points to the fact that the earliest divinities were 'the Earth Mother' and the primal elements. The word 'geography' still celebrates 'GE', or 'Gaia'. According to the Greek poets, 'Gaea, the universal mother' was the first divinity to appear out of the void of Chaos.

Early religions commonly relate the

Earth Mother with the Sky God whose embrace makes her fruitful. Echoes of the rituals associated with this worship can be found in religious rites in Bengal (Frazer, 1957); in Polynesian mythology; in the cosmology of the native American Algonquin tribes where the Earth 'Mother' features as Nokomis - the Grandmother (Guirand, 1955); in Anglo-Saxon charms to ensure fertility; and in many other traditions.

In Egyptian mythology 'the earliest type of godhead known seems to have been...an earth-father and sky mother' (Spence, 1961). What is at issue, however, is not so much the sex attributed to the earth but the fact that it was regarded as sacred. Similarly, all the elemental forces were regarded with reverence. Keeping with Egyptian mythology is Ra the sun-god, Osiris representing the fertile river Nile, the goddess Net personifying rain and moisture, Hathor the moon goddess, Isis the nature goddess and so on.

From the point of view of religion all these forces were powerful divinities to be petitioned and placated with ceremonies and worship. From the standpoint of science the classifying and naming of the elements and plotting their behaviour (for example the phases of the moon and the changing seasons) marked the beginning of an understanding of the natural world. A third aspect, magic, the attempt to control these powers by incantations and rituals was a kind of early 'experimental' science. When the harvest was good, this seemed to prove their efficacy!

Myths across the world illustrate how at one time or another 'everything in Nature - beings, plants, stones, etc' has seemed to be 'inhabited by a mysterious power, which spread out and influences other beings'. Durkheim (1915) describes how the Arunts aborigines of Australia celebrated sacrificial rites every year to the totems sacred to their clan. These rituals that 'regularized the course of natural phenomena' also provided social solidarity, spiritual renewal and moral discipline. Thus, for countless ages, ever since mankind began to look in wonder at his surroundings and ponder on their meaning there has been for many a close, intimate and reverent association with the natural environment.

A range of spiritual and religious perspectives on the environment

Perspectives on the environment offered by some of the world's major religions are very relevant. The first example comes from the oldest surviving world religion - Hinduism.

The Bhagavad Gita presents a radiant vision of cosmic unity where all the elements of creation are blended in one mysterious being. In the Hindu Upanishads the world and its Creator are held to be timeless:

'By the glory of God the Wheel of Brahman revolves in the universe... He is pure consciousness, the creator of time: all-powerful, all-knowing. Under his rule... the work of creation revolves in its evolution, and we have earth, and water, and ether, and fire and air.' (Mascaro, 1995),

Closely connected with Hinduism is the sect of Jains. It is perhaps here that we find the deepest concern for the living environment around us. In Jain philosophy the doctrine of ahimsa proclaims sacredness of all life. Jains take great care to avoid killing even the smallest insect and they recognise an intimate and compassionate concern for the plants that surround and sustain our existence. (Smart, 1985).

Turning to Buddhism, the attitude to the environment lays more stress on the suffering in the world due to people's uncontrolled passions and desires, and there is consequently a strong ethical dimension. The law of change is primary. 'Life is one and indivisible, though its ever-changing forms are innumerable and perishable.'

Self-knowledge and self-control are essential elements of Buddhism and 'Buddhists are taught to show...brotherly love to all... and an unwavering kindness towards the members of the animal kingdom.' (Humphries, 1964) By reducing one's cravings of greed, lust, power-hunger and domination one can work towards the personal attainment of Nirvana, and leave the environment safer and more harmonious for others.

Moving east to China, Taoism and Confucianism, like Buddhism, seek to avoid extremes and look for balance and middle way. The yin-yang symbol, for example, in Taoism stresses the importance of balancing female and male attributes, activity and passivity, and light and darkness in a harmony of opposites. Lau Tzu concieves the world as 'a

sacred vessel... Not to be altered by man', nor 'tinkered' with. (Blankney, 1964)

The teachings of Confucius and his disciple Mencius are more about the social environment than the natural environment. Common sense and compassion are equally valued and, like Buddha, Mencius believed in the importance of 'lessening one's desires'. He deprecated the immorality or regarding the natural environment simply as a source of money-making instead of taking in the things of nature - pools, birds, deer and fishes - for their own sake. (Ware, 1960)

In the Middle East another religion of great antiquity, Judaism gives description of the Creation in Genesis, the first book of Hebrew scriptures. It culminates on the sixth day with the creation of mankind - male and female - blessed by God and apparently put in charge of the whole environmental system: 'Be fruitful and increase...(God tells mankind)...fill the earth and subdue it, rule over the fish in the sea, the birds of heaven, and every living thing that moves on the earth...I will give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed; they shall be yours for food.' (Genesis, I, 27-28)

This gives much leeway to humankind! The writers of Genesis couldn't have envisaged the massive population to be achieved by the late twentieth century, nor the degree of exploitation threatening marine life and other natural resources in our day. The writer of the 24th Psalm, however, reminds his people that 'The earth is the Lord's, and people are not its owner, but caretakers, with moral responsibilities'.

In Christianity, born out of Judaism, the same concern for moral responsibility prevails. Jesus teaches simplicity. There is no need to be greedy, piling up goods for the sake of security tomorrow. The environment provides everything that we need. Jesus says his disciples:

'I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body. Life is more than food, the body more than clothes. Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them...' (from Luke, XII)

This doctrine, that we 'give no thought for the morrow', is an argument against predatory economics which seek to exploit

environmental resources for profit. However, in present circumstances, whilst it remains good advice to individuals, collectively people must look ahead if the environment is to be for future generations and if the present resources are to be shared more equitably. We are to be judged, Jesus said, by whether we are ready to feed the hungry, to give drink to the thirsty, to take in the stranger, to clothe the naked and visit those in prison - in other words by our concern for the Human Rights of others - now and in the future.

Islam is the third major world religion based on ethical monotheism. The following brief extracts from English translations of the Koran indicate the Muslim's respect and reverence for the environment as the creation of God:

'Allah is the light of the heavens and earth... It is (Allah) who sends down water from the sky, which provides drink for you, sustains the crops for your cattle's pasture and nourishes the corn and olives, dates and grapes and other fruit...

He has directed the day and night, and the sun and moon, into your service; and the stars also serve you by His commandment...

On the earth He has created for you all manner of colourful things... (adapted from Dawood, 1966, Surah on The Bee)

Clearly the environment is to be regarded as God's property. It is not owned by mankind, but once again they are its guardians - entitled to enjoy it, but with a responsibility to maintain it. Furthermore, two of the five pillars of Islam, Almsgiving and Fasting, remind Muslims that the riches of the environment are to be shared, and not taken for granted.

In the religion of the Parsees, or Zoroastrians, fire is the symbol of God, and light is the prime element of the universe. Some Zoroastrians today welcome the concept of modern physics that 'all matter is ultimately ... radical energy'. In this way light and matter are virtually identical. Body and soul, humanity is one of the same element as its environment. And being part of the whole, men and women have an ethical responsibility towards all creatures. (Charmarbaugvala, in Turel, 1972).

Zoroastrians stress the element 'fire'. For an innovation of the other three primal elements - earth, air and water - a statement

coming from one of the indigenous religions of North America is unrivaled. These are the words of the native American, Chief Seattle, when the white settlers were 'negotiating' - if that's the word - to buy his people's land:

The earth does not belong to man, man belongs to the earth. How can you buy or sell the sky, the warmth of the land? If we do not own the freshness of the air and the sparkle of the water, how can you buy them? This shining water that moves in the streams and rivers is not just water but the blood of our ancestors.

If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred, and that each ghostly reflection in the clear water of the lakes tells of events and memories in the life of my people.

The water's murmur is the voice of my father's father.

The rivers are our brothers, they quench our thirst.

The rivers carry our canoes, and feed our children.

If we sell you our land, you must remember, and teach your children, that the rivers are our brothers, and yours, and you must give the rivers the kindness you would give any brother.'

(Seattle, 1980 {1855}).

One can scarcely get closer to a rich spiritual understanding of the natural environment than this.

Scientists sound a warning

Whether science or the rise of capitalism through an aberration of Protestant Christianity (V.Tawney, 1958) is to be perhaps the Club of Rome, can take the credit for drawing our attention to the international emergency and 'the finite nature of the world's resources'. Religious and spiritual leaders are also beginning to take heed of their warning.

In June 1972 a United Nations Conference on the Human Environment held in Stockholm was based on evidence submitted by some 150 distinguished scientists. The preparatory report, Only One Earth (Ward, 1972), raised issues including industrialisation, the use and misuse of energy, consumerism, pollution, waste-disposal, urbanisation, population and care of the oceans. Our 'survival', the authors concluded, depends upon developing 'a

profound and deepening sense of our shared and inter-dependent biosphere'.

'Man must accept responsibility for the stewardship of the earth (they said)... for the sake of ... human life in future generations.' (p.25)

About the same time the economist, E F Schumacher, was also drawing attention to the ethical aspects of modern industrial 'civilisation'. Calling in question the argument that universal prosperity based on economic growth was the way to peace, he pointed out that the cult of consumerism, based on greed and envy, may have short-term results, but in the long-term is inevitably disasterous.

'The Gross National Product may rise rapidly: as measured by statisticians but not as experienced by actual people, who find themselves oppressed by increasing frustration, alienation, insecurity, and so forth. After a while, even the Gross National Product refuses to rise any further, not because of scientific or technological failure, but because of creeping paralysis of non-co-operation, as expressed in various types of escapism, such as soaring crime, alcoholism, drug addiction, mental breakdown, and open rebellion on the part, not of the oppressed and exploited, but even of highly privileged groups.' (Schumacher, 1970).

These were prophetic words. They have proved true worldwide. In Britain, a period of aggressive competition based on the operation of market forces, has meant that managing directors who could save company costs by sacking the largest number of employees have been able to acquire huge salaries, thus increasing disparities between rich and poor and adding to the numbers unemployed. Bigger and bigger corporations have increased the helplessness and anonymity of many individuals.

Not surprisingly, the prison population has grown considerably. And in America it has become 'big business' - a profitable commodity for private enterprise with one and a half million behind bars!

To restore meaning and purpose to the lives of ordinary people Schumacher promoted the concept; 'Small is Beautiful':

'Ever bigger machines, entailing ever bigger concentrations of economic power and exerting ever greater violence against the environment do not represent progress: they

are a denial of Wisdom. Wisdom demands a new orientation of science and technology towards the organic, the gentle, the non-violent, the elegant and beautiful.' (Schumacher, 1975).

In short we need to return to 'the traditional wisdom of mankind' and 'technology with a human face'. Both in "developed" and "developing countries", Schumacher advocated 'intermediate technology' as a means of avoiding the extremes, on the one hand, of soul-destroying monotonous mass production and, on the other hand of back-breaking physical toil.

More recently at the United Nations 'Earth Summit' held in Rio - although politicians from the rich countries gave little away - among the fundamental environmental issues raised, the need for sustainable development was at last clearly established.

Scientists and economists are now adopting a prophetic role and urging a return to moral and spiritual values in an effort to preserve our environmental heritage. The Earth Mother is once again invoked. It seems as if the wheel has turned full circle!

Educational implications

If tomorrow's pupils and students are going to do better than this generation, there needs to be a considerable changing of attitudes to the environment - to Mother Earth.

In addition to the 'Three Rs', for environmental educators there are 'Four Ss' that should be at the centre of teaching principles: Self knowledge, Stewardship, Simplicity and Spirituality.

The ancient Greeks knew the importance of 'Know thyself' was inscribed on the Temple of Apollo at Delphi. And it was Socrates who said 'The unexamined life is not worth living'. Yet how many people really know themselves, their underlying strengths and weaknesses, their motives? Who we are? Why do we do the things we do? Why do we believe the things we believe?

In her book **Only One Earth**, Barbara Ward (1972) observes that it is not only natural resources that are 'threatened with pollution'. Our minds are all too often polluted by miseducation, by misunderstanding, by mistrust.

If it were not for this, how could we find

ourselves supporting the nation that a regime can measure its value by the strength of its so-called 'nuclear deterrence'? How could we still be sowing land-mines where crops should be sown and leaving them to kill nearly 2000 civilians a month? How could we accept the obscene gap between rich and poor within and between states? How could some of us accept the notion that terrorist killing of innocent people can in some way be a valid expression of religious or idealistic concern?

Somewhere along the line our minds get polluted to bring such things about. Self-knowledge, according to the psychologist Jung, helps us to recognise our shadow, and thus to come to terms with our duality, so that we don't feel the need to project our fears and failings onto others and so seek to denigrate, devalue or destroy them.

The sociologist Anatol Rapaport (1974) and the Czech dramatist and politician, Vaclav Havel both agree that our 'arrogant self-image' as the 'lord' or 'pinnacle' of creation' is at the heart of many of our environmental problems. This is perhaps something that has been better understood in the Buddhist conception that in the Judaeo-Christian tradition there is too much of a tendency to think of ourselves as 'chosen people'!

When we begin to examine ourselves closely we find that we have, in fact, a multiplicity of identities. In an article about language in education (Andrews, 1974) it was pointed out that:

The same person can be at once a foreigner, a husband, a father, a brother, an uncle, a nephew, a cousin. At the same time he can also be a grocer, a shopkeeper, a tradesman, a breadwinner, a taxpayer, a customer, a citizen, a televiwer, a Liberal, a townsman, a householder, a Jamaican, a client, an agnostic a gossip, etc. At different times he might be a holidaymaker, a visitor, a stranger, an advisor, a golfer, a gambler. In quick succession he might be a motorist, a casualty and an outpatient.

Each of these nouns describes a facet of the total person, and many other categories could be ascribed to most people. Yet, frequently, one such term is used as though it summed up that total person!

Understanding this multiplicity of roles and identities is a big help in avoiding over attachment to any one of them. Nationality,

for example, is only one aspect of our total complexity, other aspects blind us to a rich network of relationships shared across the globe. Bonds of attachment demand co-operation among human beings with the environment. People have multiple responsibilities as well as rights.

A new term 'intergenerational equity' has recently been coined to designate the principle that :

'Each generation is a user, a custodian and a potential enhancer of humanity's common natural, genetic and cultural heritage and must therefore leave for future generations at least the same opportunities that it enjoyed'. (Unesco, 1995).

To fulfil their role of stewardship students will need to understand that a sensitive balance must be maintained between the man-made technosphere and the natural biosphere. Every technological development impinges for good or ill on the future and thus has an ethical long-term as well as practical short-term dimension. Problem-solving, holistic, techniques, rather than simple fact-mongering, are an essential part of environmental education. Interdisciplinary studies are likely to bring out some of the links and interdependencies among events and communities that get obscured by purely linear teaching. In particular, the impact of human behaviour on biodiversity should be understood. To this end schools can make use of, and contribute to, the initiatives of the World Wildlife Fund, Greenpeace and similar organizations.

Clearly, text-books must be closely examined. Science text-books that recommend DDT with no reference to its environmental dangers or describe wild-life principally from a consumeristic point of view (stressing, for example, the value of a reptile's skin, etc) need revising. Many text-books, too, fail to bring out the ecological relationship between living things, classifying and describing trees and animals in total isolation as though their existence was entirely independent.

History text-books, too may often benefit from revision. Less attention needs to be given to generals and rules and more to individuals, inventions and institutions that have changed the world for the better or enhanced our respect for and understanding of the natural environment, but are temporary stewards of

it. They enhance our sense of wonder and appreciation of the world for which we are responsible.

Simplicity. Given the complexity of ecological interdependence and the problematic nature of economic, politic and social life, it may seem curious to talk of simplicity. However, many problems have arisen because we have been at the mercy of the 'specialist' for so long that we are sometimes incapable of recognising the obvious, the commonsense, response to a problem.

To take one example, the system of 'natural farming' at Rusulia in India was based on the teaching of the Japanese farmer Fukuoka whose book **The One-Straw Revolution** (Fukuoka, 1985) sets out his principles. After working as an agricultural research chemist responsible for insect control and the use of fertilizers during the war, Fukuoka returned to his own village determined to experiment with totally natural farming. He was fed up with 'trying this technique', 'trying that chemical' - battling against nature, rather than with it. Back on his own farm (he writes):

My way was opposite. I was aiming at a pleasant, natural way of farming...in co-operation with the natural environment ... "How about not doing this ? How about not doing that ? " - that was my way of thinking. I ultimately reached the conclusion that there was no need to plough, no need to apply fertilizer, no need to make compost, no need to use insecticide. When you get right down to it, there are few agricultural practices that are really necessary.'

These principles applied at the farm in Rasulia created an atmosphere of calm and tranquility - the total simplicity of natural farming. The work was simple. The food was simple, but appetizing. The pace was relaxed, yet the farm was self supporting. Nothing was wasted. Everything was recycled one way or another. It was sad to think that two hours' bus ride away the industrial disaster at Bophal was still claiming the lives of victims of urbanization. However, there are many other ways in which we can encourage young people to simplify their lives. We can teach students economy - avoiding unnecessary waste of materials - by recycling; of energy - by switching off lights and power when not is

use; by using public transport, or by cycling or walking when practical; by insulating our buildings, and so on.

We can teach the difference between need and greed. For many of us (particularly in the West) half the things we need, we really only 'want', because the advertising media keep telling us we do. We can help fortify young people against some of these pressures, and to be encouraged to take an interest in those who really do have needs - not just wants.

Gandhi's friends used to say that it cost a lot to keep him in simple poverty! But it would doubtless have cost a lot more to keep him in wasteful luxury... In any case it was the simplicity and directness of his lifestyle that gave him the power to achieve what he did.

Spirituality - the fourth 'S'. Many aspects of Gandhi's spirituality are the kind that the world needs more of. He was deeply religious, but not dogmatic. He was prepared to learn from other faiths such as Islam and Christianity, as well as from those of no faiths at all. 'Even differences prove helpful (he said) where there are tolerance, charity and truth.'

A recent Unesco publication entitled Our Creative Diversity (1995) also urges 'respect for all cultures whose values are tolerant of others and that subscribe to a global ethnics.' It stresses the importance of 'cultural context' in all matters of environmental development if we are to avoid 'growth without a soul'. How do we reconcile the need for 'soul' or 'spirituality' with the need for a measure of technological advance to help those who are currently in the poverty trap? Schumacher (1975) recognised this problem.

Everybody (quite rightly) believes in growth, (he wrote) because growth is an essential feature of life. The whole point, however, is to give to the idea of growth a qualitative determination, for there are always many things that ought to be growing and many things that ought to be diminishing.

For him it was religion - specifically the Sermon on the Mount - which helped to provide the criteria for making these qualitative judgements. He feared that we had recklessly abandoned 'the words without which ethical discourses cannot carry on, words like virtue, love, temperance. There is the need to construct a metaphysical

dimension to balance the so called 'objectivity' of scientific development.

Nobody chooses the religious context into which they are born, not the circumstances that help them to confirm or reject their spiritual birthright. But as we look at the highest values encompassed in the major world religions it appears that love, justice, tolerance and compassion are universal spiritual insights.

The final report of Unesco's International Conference on Education in Geneva in 1994 urged the 'necessity for a spiritual and moral renaissance for which education should assume increased responsibility.'

Faced with the risk of a cataclysm, the international community is obliged to provide itself with a universal ethic which should redefine relationships between man and nature,...between human beings,...between man and the divine,... and between man and science.

Albert Schweitzer (1961) has already given us the key to the development of these values in his doctrine of Reverence for Life. Schweitzer had made a study of the world's major religions before he came to the conclusion that this principle is at the base of all serious ethical thought. The Koran tells us that Allah is compassionate and merciful. What are these divine attributes - compassion and mercy - but 'reverence for life'? Likewise, Christian love is essentially the same. If we are looking for a spiritual perspective on the environment which meets our current needs it would be hard to find a more apt principle than this simple percept of Reverence for Life: The fundamental commander of ethics (Schweitzer wrote)... is that we cause no suffering to any living creature, not even the lowest, unless it is to effect some necessary protection for ourselves, and that we be ready to undertake, whenever we can, positive action for the benefit of other creatures.

Education which encourages a spiritual dimension of this kind is both drawing on the essential elements of all major world religions yet independent of them, since free of the dogmas that tend to separate one culture from another. Its essence is solidarity with mankind at large as well as with our total natural environment.

Solidarity is the essence of the world

religions Initial Declaration 'Towards a Global Ethnic' already referred to, as the following quotation shows:

"In (our) dramatic global situation humanity needs a vision of peoples living peacefully together, of ethnic and ethnical groupings and of religions sharing responsibility for the care of Earth... Likewise the lives of animals and plants which inhibit this planet with us deserve protection, preservation, and care. Limitless exploitation of the natural foundations of life, ruthless destruction of the biosphere, and militarization of the cosmos are all outrages. As human beings we have a special responsibility - especially with a view to future generations - for Earth and the cosmos, for the air, water and soil... We must cultivate living in harmony with nature and the cosmos.

Such a statement provides a useful basis for a united spiritual perspective on our shared environment - for fulfilling our 'sacred trust' towards future generations.

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Introduction

The 39th International Conference of the World Education Fellowship has the topic of Education and the Environment. The World Education Fellowship has a long history, which dates back to 1921 at least. At the same time, the topic of Education and the Environment is, in many ways, as modern and as topical as one can get; it raises concerns and issues about global warming and damage to the environment of which we are particularly aware currently, and has been brought to our attention by a number of events including the Rio Conference on the environment.

The conference brings together an old tradition and a very modern concern, and what I want to do in this paper is to look at the combination of the two; to look at the contribution the World Education Fellowship has made to our understanding of the environment and education. My hope is that examining the past will offer a broader perspective upon the theme of the conference, and show a number of ways in which the environment is important in education.

In order to do that I want to draw upon those traditions of pedagogy which the World Education Fellowship represents, and to look at the way they can inform not only education and the environment, but also education in the environment, education with the environment, education by the environment, and education for the environment.

Before I start on that, I want to comment briefly on the concept of pedagogy. Even the word pedagogy itself has a very long tradition. When we bring together the ideas of education and the environment we particularly think, in the latter part of the twentieth century, of education as that which happens in school, and the environment as that which is in the outside world. Thus the "environment" is sometimes thought of as that which is in opposition to the things which happen in schools.

The idea of pedagogy does not have that origin. The pedagogue, in the original meaning of the word, was the slave who led the child to school. The slave, normally the Greek slave,

had the responsibility of taking the child through the environment to school. The Greek concept of education involved activities which went beyond the school, and which included the paedagogia, a broader educating environment than simply that which happened in the school itself. The role of progressive education, of which the World Education Fellowship has been a part, has frequently been to look back to that broader tradition of education, and to look beyond the school at the educational influences on children which come from outside the school.

Looking back beyond the origins of the World Education Fellowship to the traditions from which it draws, the first and crucial influence was of educators who saw an important role for the broader environment in the child's learning. This brings me to the topic of education in the environment.

Education in the Environment

The starting point of modern pedagogy, the starting point of modern schooling, was around the end of the 18th Century, when the result of political emancipation, and revolutions in the United States and France, led to a need for a broader mass of the population to be educated. The education which existed at that time was completely isolated from the environment. It was an education in the literary, the verbal, the grammatical, and did not involve anything as crude or as ugly as the real world. At the end of the 18th Century in Germany there was a movement towards the creation of Realschule, the creation of schools which dealt with the real stuff of life. Children were to be brought into contact with things which were not simply bookish but were educational in a broader sense.

This found its most succinct expression in the notion, put forward by Rousseau, of the 'noble savage', and the idea that an individual raised and educated by Nature would be a better person than one who had been cut off from their roots in Nature, and who had been immersed in books. Rousseau felt that Nature, which was part of the broader environment, was intrinsically better than that which was made by people, corrupted by

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society.

There is some dispute as to whether Rousseau ought to be looked upon as the starting point of a modern progressive education, and certainly there is some dispute as to whether the World Education Fellowship would look to Rousseau as a starting point. Many progressive educationalists have vilified him for being a libertine and for abandoning the project of educating a child according to a more controlled and scientific method. However, it is clear that the initial spark set by Rousseau led on to a number of other great educators, who were more firmly in the progressive tradition which the World Education Fellowship draws upon.

First and foremost among these progressive educationalists was Pestalozzi, and it is clear that for Pestalozzi education should be in the environment, that the child should be confronted with objects of nature. The child should be encouraged to explore natural objects, rocks and plants and materials, to extend their use of the senses, and to come to an understanding in a natural environment. This was to be an introduction to the science of the development of nature.

Subsequently, Froebel, who had been a student of Pestalozzi and had taught in his school, formulated the idea of education in an establishment which provided an educational environment, full of Nature, which would lead children to understand their own place. Children were to understand, not only their place in their own locality and their own local school, but also their place in the greater scheme of things, their place in the universe. That educational institution was the kindergarten, which has become in many ways symbolic as the early starting point of progressive education; education for young children in a caring and warm environment but which still does not cut off or isolate children from a broader environment.

Education with the Environment

If Pestalozzi and Froebel developed education in the environment, then education with the environment is about a way of thinking which, from the very beginning of the World Education Fellowship, informed theories of pedagogy. That was the notion that the school should not be cut off or isolated from its natural environment.

Particularly drawing upon his early

work with the followers of Froebel, John Dewey was anxious at all stages to see the barriers between school and the environment broken down. Although many of the titles of his books pose binary divisions, such as The School and Society or Education and Democracy, a central theme of Dewey's philosophy was not a divisive one. He owed a great deal to Hegel, and suggested that what we should be looking for is a way of overcoming those apparent divisions, to look for a greater unity. Consequently, from its very beginning, progressive education sought to produce a synthesis between that which happened inside the school and that which happened outside the school.

Many of the earlier concerns which had been expressed by Pestalozzi and Froebel continued to be stressed; to move children away from that which is bookish and dull towards a lively and enthusiastic interest in an environment which exists outside the school. Dewey would point in horror, as indeed we would all point with horror, to the idea that a child could learn the "facts" of geography, without recognising what they meant in their own life. Dewey's example was of a child who was raised in a Mississippi river town, but who did not link the physical river with the abstract entity which appears in text books.

I think we have a modern parallel to that story, although I do not know whether it is apocryphal. That story tells of children in a classroom discussing the final success of putting a man on the moon. In the discussion it became clear to the teacher that the children did not associate that moon with the moon that they can see in the sky at night. Unfortunately, even if this is not a true story, it is all too believable. So that we can still see, even today, so many years after Dewey's work, the problem continues that bookish learning becomes separated from the child's out-of-school environment

Education too easily becomes cut off from the lively and real interest of the child. The World Education Fellowship has, throughout its existence, advocated that the child should be educated with the environment. The education of the child would happen in a broader environment than simply the four walls of the school-room. The child should be aware, not only that there is a natural environment which extends beyond

the schoolroom, but also a political and social environment which exists beyond the classroom.

Children should learn about organisation and decision-making processes, so that they are prepared for that broader social environment. Ultimately, children should be prepared for political processes which go beyond the school environment. Since "learning by doing" is one of the most successful methods in any area of learning, children should be prepared for this larger world by exercising control over their own lives, and by playing an active part in deciding how their own school should be run. This would be appropriate preparation for their later responsibilities as citizens.

Perhaps the most notable example of this principle in action would be the work of A.S.Neill at a school where the school council, made up of pupils and teachers, decided upon the school rules in partnership, and took an active part in making real decisions about the real world in which they lived. Through these processes, education inside the school and education outside the school should interconnect in a way that would not allow education to be cut off and separated from the environment. What happens in the classroom should be intrinsically bound up with the environment outside the school.

Education by the Environment

In looking at the connection between education and the environment, a further step was made by Maria Montessori, who saw an important role for the environment in educating a child. She saw it as her unique contribution to education to use the scientific discoveries of her time to develop an environment for the child that would in itself be educative. The child would be placed in an environment suitable to the child, appropriate to the child. That the environment would be so designed so that the child could not help but have educational experiences. That education would not directly address the intellect of the child; through the senses and through the feelings, the child would be brought into contact with the basic materials of learning and would educate their senses to be more acutely aware of their own environment.

At the most simple level, Montessori's method included, for example, the use of a

classroom environment which was appropriate to the scale of the child. The child would have a chair and a table the right size for a child and not for an adult. This may sound an obvious and insignificant step from our perspective in the late 20th Century. But if you think back to the early 20th Century, it must have been quite a striking revelation that the child should be provided with an environment which was specially prepared and which would involve the child totally in coming to terms with the learning experience and enjoying the learning experience. The child was not to be confronted with obstacles because the furniture was the wrong size, or because they could not manipulate the educational materials properly.

Now, in some ways this is a theme which runs in the opposite direction to the idea of integrating the school with an external environment. A Montessori school should be a controlled environment, cut off and separate from the outside world, designed in accordance with strict scientific principles. It is interesting, in this context to note that Froebel talks about kindergarten where a child is educated by Nature. But it is not the raw, wild Nature of Rousseau; it is the Nature which is controlled and tamed and made into a positive experience for the child. It is Nature as she is seen in a garden, rather than a forest. Montessori is making a step away from Dewey's integration with the outside world in order to make the environment in which the child finds her/himself educative.

On the other hand, it has to be recognised that what Montessori thought was the death of education, what Montessori thought would kill the native interest and intelligence of the child, was the presence of adults. The problem with adults is that they appeal to the intellect of the child. They provide answers. They provide formal, verbal responses, where the child wants to know and to feel and to touch and to learn by themselves in a warm and protective environment. So while Montessori wanted to provide a controlled environment, it is not an environment which controls in an adult sense. The child is free within the classroom, within the school, within the learning environment, to do what they choose. They are free to get on and learn and to study. For the child at that stage in their development, the school is

their environment. It is not an artificial environment of other people. Particularly it is not an artificial environment of adults. They are free to learn about their own world, to develop their own senses and to apply them.

Montessori had a vision of education by the environment which would give children the wherewithal to enter into a broader environment with curiosity and interest as they developed their own skills. So, Montessori through the World Education Fellowship, or the World Education Fellowship through Montessori, sustained an interest in seeing a strong link between the environment and education, education with the environment, education by the environment.

Education for the Environment

Education and the environment in its modern sense, in the sense of a concern over sustainable futures for our planet, came later to the concern of the World Education Fellowship. One of the key figures in this development was Joseph Lauwers. Himself a biology teacher, Lauwers had a concern to promote an understanding of the globe as a biological entity, and produced a number of books which made a major impact upon the way in which knowledge about the environment, knowledge for the environment was presented in schools.

Among other achievements he was influential in the 1930's in persuading the Catholic church that it would be prudent to include sex education in schools. But my first introduction to the work of Lauwers was in a slightly different area. In 1970 I was reviewing some his work and I came across a book entitled *Man's Impact on Nature*. (Lauwers, 1969) This is a well illustrated volume on what I suppose would now be called ecology. This volume presented, among other things, the fact (to me a stunning fact at the time) that the Sahara is a man made desert. By breeding sheep which had the capacity to eat very short grass, in fact had the capacity to kill grass by grazing, man created the instrument for the spread of deserts through the fertile Middle East and across North Africa.

This, to me, was a new angle on biology, which had not been included in my own education. It highlighted the impact of people, their habits and their economies upon the development and biological sustainability of

our natural environment.

Conclusion

Thus, there are a range of examples of the way in which prominent members of the World Education Fellowship, A.S.Neill, Maria Montessori, Joseph Lauwers, and their precursors, have envisaged the connection between education and the environment. Always the environment has played an important part in what has been seen as a broadly progressive pedagogy, a broadly progressive education. This has not always been conceived as a unitary role; the environment has not only been one thing. The environment is many things to many different people and its role in education has been more than simply the subject of study, as in ecology.

I have tried to show that within the progressive tradition, the environment has been conceived as the medium of education, as in Montessori's educating environment. It has been a partner with the school in education, as in the commitment to creating educational links between what happens inside the school and outside the school. The environment has not only been a physical environment; it has also been a political and social environment as in the work of A.S.Neill.

Throughout the 75 years of the World Education Fellowship, concerns over the environment have played a central role in the development of approaches to education. I want to conclude that we should not simply be looking for education and the environment to be an answer. We should not be looking for any particular orthodoxy which needs to be transmitted to children in order for the environment to survive. If the history of the World Education Fellowship teaches us anything, it is that for the environment to survive the environment needs to be included as an active, participating element within the education of all children.

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Dr. David Turner is Departmental Research Advisor in the Department of Education and Community Studies at the University of East London. He is Chair of WEF(GB), and a former Editor of *New Era in Education*.

The Role of WEF

The whole of education now has to be directed to the advance and enrichment of life on Earth. Within this perspective every individual has a contribution to make as a developing personality and as a contributor. Education's task is to provide the knowledge, skills and understanding for appreciating and serving the life processes upon which we all depend. We have reached a point in our history when we all need to be at one in reverence for the living world. The young, when properly informed, are eager to share in building a planet we can be proud of instead of pillaging and degrading the resources of our Earth for short-term gains.

James Hemming

A Global Network: Towards 1999

Dear Members of WEF

We are the Youth Division of the WEF Japanese Section. The Youth Division was organized with 50 members in 1994 after the 38th WEF Conference in Tokyo. Our main activities are (1) research and study of educational issues, (2) publication of a Newsletter for Youth Division members, and (3) monthly meetings for study, discussion and recreation.

We are planning an event for the next international conference in 1999 in Australia. Therefore we need your help and ideas and plans for events. We want exciting proposals from you as we wish to create a global network of WEF youth.

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(Katsuhiko Matsuyama)

An Appeal for International Networking for Historical Study of WEF(NEF)

It is our great pleasure to have an opportunity of presenting our proposal for starting an international network for the study of the history of WEF (or New Education Fellowship, former name of WEF). This year marks the platinum jubilee of WEF (1921-96). The Japanese Section started their Research Division about two years ago and meet four times a year. The Research Division undertakes two kinds of study; study of global or current educational issues and study of the history of WEF.

At the 39th WEF International Conference in Malaysia we found friends interested in a cooperative study of the history of WEF. Dr David Turner, one of the speakers at the conference, emphasised the need for educational history. Ms Margaret White from Australia (President of the New South Wales Section) informed us of her (and her friend's) interest in an historical and cooperative study and sent us a copy of a speech made by Mrs Ensor at the conference in Australia in 1937.

In addition,, Dr Sneh Shah requested us to use *New Era in Education* to publicise our interest.

Reasons for the proposal of an international Study Group on WEF history as a commemoration of the Platinum Jubilee of WEF are that WEF(NEF) has valuable inheritances from which we can get inspiration to solve current problems and explore the potential for the future; otherwise precious heritage from our history will vanish.

The networking could mean:

- (1) exchange and sharing of information,
- (2) presentation at the WEF regional and international meetings or conferences,
- (3) contributions to *New Era in Education*,
- (4) publications of the results of study.

Examples of topics that can be researched are: (1) the Founder, Mrs Beatrice Ensor, (2) the leading contributors to the foundation of the WEF(NEF), (3) the NEF's contribution to establish UNESCO, (4) the Sections' histories, (5) an historical study of

certain issues of education, (6) the spirit of WEF(NEF).

We welcome your participation.

Professor Iwama and Mrs Yoko Yamasaki,
WEF Japanese Section

Correspondence address: Hiroshi Iwama, 1-
26-9 Suginami-ku, Tokyo 167, Japan.

Facsimile: Japan-3-3397-2013

E-mail number will be set up in the future

Professor Iwama and Mrs Yoko Yamasaki did a presentation on Mrs Beatrice Ensor at the conference. An article on Mrs Ensor written by Mrs Yamasaki appeared in the August 1996 issue of New Era in Education.

Round the World - WEF Section News

Rosemary Crommelin

Unesco

WEF is now officially designated "NGO in operational relations with Unesco". The Director-General, Frederico Mayor, has written to inform Headquarters of his decision to admit the Fellowship into this category, following the adoption by the General Conference of new directives concerning Unesco's relations with NGOs.

The new status brings new advantages and obligations and the possibility of entering into agreements to implement aspects of Unesco's official programme. There are three kinds of financial arrangement: contracts, contributions under the Participation Programme, and subventions.

This would seem to offer a great opportunity for co-operation between Sections on an international scale and by working together on an appropriate, agreed project, we would strengthen not only our links with Unesco but within the Fellowship.

Australian Council

At the beginning of this year the Australian Council was handed from Tasmania to the South Australian Section and, in order to facilitate the participation of all Australian Sections, the new Executive organised a very successful tele-conference.

This provided the opportunity to discuss business and organisational matters such as membership, role and working rules for the Australian Council, their proposal for a change of name WEF in Australia, progress report on the Kuching conference, and the possibility of hosting the 1998/2000 international conference.

The success of the tele-conference reinforced the hope that a seminar might be held in January 1997 when the topic could

include the future and visions of WEF , and how WEF might maintain relevance to education as the year 2000AD approaches.

Meantime a further tele-conference was planned for early September in order to discuss outcomes from the Kuching conference and other matters. All agreed upon the importance of this contact between the Australian Sections, and it was hoped they would continue on a regular basis in order to provide input on matters vital for WEF in Australia.

The Australian Sections in Tasmania, Queensland, South Australia and New South Wales gave valuable support to the conference, both in financing and encouraging participants and in presentations, Not least, of course, the excellent work of Christopher Strong in the preparation and co-ordination of the conference, to which I referred in the Section News pages of the April issue.

South Australia

A detailed report on last year's activities from the Section's President, Ruth Rogers, recorded a busy calendar - with the committee meeting on nine occasions - and very interesting and varied topics for lecture themes and discussions. The report radiates enthusiasm and activity.

There were four public meetings: in March "Media and Technology", a workshop held in a suburban Primary School; in May "How to design teaching strategies to achieve the best from your students' potential"; an afternoon/evening workshop of practical ideas presented by Carolyn Coil, an international educator from the United States; in August a Hypothetical on "Education and the Environment: towards equitable and sustainable development" with a panel of six

speakers chaired by Mr John Simmons; and in September an experimental workshop "Riding the winds of change with energy and confidence" presented by Dr Steve Koski. There was an extra dinner meeting in September where Professor Philip Gammage spoke of the significance of Early Childhood Education.

The report lays emphasis on the personal support from individual members, some providing hospitality at meetings, others imparting knowledge, leadership and skill in many areas, which added to the expertise of the Committee.

Judy Casburn, the Section Secretary, reports that meetings during the first half of 1996 have been lively and well-attended. At the February meeting Ms Jenny Charlesworth spoke of her work in Papua New Guinea, both before and following the volcanic disaster. She told of the lack of resources, both financial and in personnel, with many of the inhabitants suffering severe privation. Members attending the meeting gave contributions towards the purchase of whatever materials Jenny thought would be appropriate for her to take on her next visit.

In March Dr Rosie Dobbins presented a challenging and informative workshop on "Teacher Self-Esteem". Her address was well-attended and as usual she provided a topic of great interest and importance.

"Learning Zones: Behaviour Management in the Primary and Middle School Years" was the subject of an address by Mary Asikas and Peter Scragg at the meeting in May. They gave information on comfort, learning and danger zones, and suggested strategies to enable students to become aware of each and of how they might have a specific effect upon personal behaviour.

At the June meeting "Education and the Environment" was the topic, with Mike Schultz, Natasha Chisholm and Aaron Bland from a Riverland High School, who presented their project which would be a focus in Kuching. They illustrated the whole school approach, with the Science, Technical Studies, Art and Tourism departments all taking an active roles in the activities along the River Murray near Glossop. Other speakers highlighted other environmental issues, including Care and Catchment areas, Wetlands and re-vegetation, Kids Congress

and Education for Sustainability.

Further Committee meetings are planned which will focus on the 1997 programme, while workshops will continue for the latter part of the current year.

Japan

When Professor Okuda was in London for a few days with his daughter and grandson prior to flying to Sarawak, members of the Guiding Committee who were unable to attend the conference had great pleasure in entertaining them for dinner. It was a very enjoyable evening and in writing later from Japan his daughter confirmed his interest in WEF, and his hope to attend meetings of the Guiding Committee when his schedule permits.

Kuching

At the time of writing there has been opportunity only for an informal meeting, called by the Chairman, in order to have some feed-back from the Conference as soon as convenient, to get together to hear a brief report, and to formalise the aspects of the Conference which need to be put to the Guiding Committee.

We heard from David Turner and John Stephenson that the Conference had been successful and invigorating and noted the various proposals made by Sections both at the General Assembly meeting and on the WEF-day prior to the official opening. All these will be raised and discussed at the next full meeting of the Guiding Committee and a report sent to Sections.

Educators commonly use secondary materials. Conference allowed the opportunity to meet with and learn from friends with first hand knowledge. This develops a deeper understanding and helps us to see issues from a diverse spectrum of viewpoints. Thank you WEF.

*Peter Bloomfield
University of Hertfordshire*

FOR AND ABOUT WEF MEMBERS

PRESIDENT OF WEF : Professor Shinjo Okude

Extracts from the Speech at Opening Ceremony on August 6th, Kuching, Malaysia.

It is indeed a great pleasure to open the 36th WEF International Conference on Education and Environment.

Here at Sarawak many people from various countries are together to exchange and discuss progressive education ideas and practices from around the world. Two years ago, at the end of our 38th Conference in Tokyo, "Education for a World Family," the venue for this 1996 conference was agreed upon. It followed an offer from Professor Ziwawi that the UNIMAS would host and organise the 1996 conference. What a splendid vision for WEF to be instrumental in bringing people together as part of the world family in an area where WEF has not had a section!

We hope that future progressive educators in Malaysia will join WEF in its important work.

We in WEF are delighted to be assembled here in Sarawak today to address these great issues, to share our experiences and develop outcomes and actions to take back to our respective home countries, unified in friendship as well as in the purposes discussed in various groups. WEF wishes to express great appreciation to the Government of SARAWAK for its support, and to UNIMAS whose staff at all levels have worked very hard to organise the Conference and to greet us all on our arrival.

We thank you most sincerely and look forward greatly to these next five days.



Professor Shinjo Okude with his eldest daughter and grandson

Extracts from speech at General Assembly on August 9th at 39th WEF International Conference, Sarawak, Malaysia.

It is a great honour to be nominated president of WEF, I have been very proud to be a member of WEF, and now, as president of WEF. I intend to devote myself whole heartily towards the achievement of WEF's goals.

WEF has had a long impressive history. Founded in 1921, WEF has played an important role in spreading a "new education" which valued the independence of each individual child after World War I, and in establishing UNESCO after World War II.

Together with UNESCO and the United Nations, WEF has, as an NGO, worked hard to improve education all over the world and contribute to world peace.

Japan approved WEF and hosted a conference at Tokyo Imperial University in 1935, and two international conferences after World War II, 1973 and 1994.

We are now at a great turning point in history. It is now that we need to look back and review our failures and achievements in the 20th Century and make plans for the 21st Century.

We now need to learn from history and try our best to ensure a peaceful and comfortable world for our children to live in. In these efforts, the role of education cannot be underestimated. It is through education that young children can understand the meaning of and become committed to the preservation of peace, love, our environment, human rights, culture, and diversity.

There is no question but that it will not be easy to achieve this goal. The education situation varies widely across the world. However, economic, social, and cultural differences should not prevent us from co-operating with each other. We each need to contribute a way to solve our problems to an exchange and discussion of ideas. By sharing one another's problems, keeping an open mind towards diversity in culture and thought, and maintaining an imaginative, sympathetic, generous, and flexible understanding and respect for each other, we can and will arrive at an ideal solution. It is organisations like WEF which can provide people with opportunities for this kind of discussion.

A Japanese astronaut once commented that from space you cannot see any borders between countries. From a distance, the earth is a beautiful, precious object floating through space.

As president of WEF, I see WEF as one of the crews on board the space ship of the earth. I intend to do everything possible to realise WEF's goals, as we work together to develop a new education, that will make this world and earth a more comfortable place to live in, which we all treasure.

Presentation made at the 39th WEF International Conference, Kuching, Malaysia.

We celebrate your achievements and are proud of our inheritance. We uphold your values and relate them to the challenges of today. We will build an education which nurtures the diversity of the human spirit and the potential within each unique individual. Working together we CAN build a better world for all to share.

Dr Myong Won Suhr

Dr Myong Won Suhr is one of Korea's distinguished educators. He is a Founder Member of WEF's Korea Chapter and is currently its chairman. He is dedicated to the ideas in John Dewey's 'Democracy and Education'. Dr Suhr is an ex-Vice Chancellor of Seoul National University and ex-Minister of Education, Republic of Korea. Dr Suhr is President of Chung Nam National University, and two others.

As Chairman, Dr Suhr has led Korean delegations to World Conferences of WEF and hosted the 1982 WEF International Conference in Seoul. Dr Suhr was a member of the UNESCO Commission on Education for the 21st Century chaired by Jacques Delors. We honour you for your distinguished career and service to Korean education.

Presentation by Sylvia Alsisto of Malaysia

Mrs Kallolini Hazarat

We are pleased to honour Mrs Kallolini Hazarat of the Indian Section. Kallolini Hazarat attended her first WEF conference in Delhi India in 1959. From 1972 to 1989 Kallolini was Organising Secretary of the WEF, working with Dr Madhuri Shah, WEF's President, during which period she helped stage two successful WEF conferences, both in Bombay, in 1974/5 and 1986/7.

Since 1990 Kallolini has been President of the Indian Section. She has attended most other conferences since 1979. Kallolini Hazarat is the President of the Gujarat Research Society in Mumbai, which includes a teacher education college, a school and early child care education centre.

Kallolini, we are pleased to honour your

commitment and service to the WEF.
Presentation by Tshidi Tseland of South Africa

Ms Glecena May

Glecena May, a member of WEF at large from Chicago, Illinois, USA, is hereby honoured for attending every biennial conference, save one, since 1962. Glecena spent her working career in education, changing locations and careers three times - from elementary school teaching to special education, and then to school counselling - earning additional masters degrees and certifications along the way. What hasn't changed has been her love of travel. She started her peripatetic motion when, as a government employee teacher in an American school in France, she habitually hopped on any empty seat on government planes at weekends, went where it was going, booked into whatever hotel the crew had chosen - and saw the world.

For Glecena's long contributions to WEF - for her spirit and her friendship, we honour her.

Presentation by Mark Jones of GB

Dr James Hemming

We honour James Hemming who is currently the Senior Adviser to the WEF International Guiding Committee. James Hemming is one of our most distinguished educationalists. His wisdom and experience have been a source of inspiration for many sections around the world. Dr Hemming began his career as a teacher but became a psychologist because he could not stand what schools were doing to children. It was his book **Betrayal of Youth** which first brought me into the movement. His expertise covers child development, assessment, learning theory, learning communities and so much more. His text books have been best sellers in Africa; he also writes on ethics and science. He is still writing today.

At 87, James, you are the oldest active member of the World Education Fellowship. You have been an active member since the late 1940s. For the love and friendship you have shown to everyone who joins WEF, for your continuing support and activity, and for your humanity, we of the 1996 WEF conference honour you tonight.

Presentation by Sandra Christianson of Australia

Glecena May: The Sparkle of WEF

Participants assembled for the World Education Fellowship 39th International Conference in Kuching, Malaysia. Many new members were among those who have been attending WEF conferees for many years. One of the perennial conferees was Glecena May of Chicago Illinois. Glecena May, a member of WEF since the 1960s has lost none of her enthusiasm for the bi-annual gatherings witnessed by her infectious smile, hearty laugh, warm brown eyes and intense conversation with other conferees regardless of their status. The years may have contributed to the need for a walking stick but they have not dimmed the zest for a WEF conference with all it entails.

Glecena was an Elementary School teacher, a Special Education teacher and a counsellor during her long career. At the same time she studied for two Masters degrees. She was inspired to join WEF by her Professor while studying Special Education in the 1960s. Time has faded the memory of his name but not his influence as she actively discussed philosophy with him and was motivated to join and become an active member of WEF in America.

She recalls that in those early days with at least 25 others she attended monthly meetings or workshops with guest speakers. She remembered attending her first International Conference near Detroit which she believed was in 1967 or thereabouts. Over the years the Section of which she was a member folded and she has become a member at large.

Glecena admits since joining WEF the organisation has been an integral part of both her personal and professional life. She revealed conferences provided a forum for obtaining new relevant ideas, an opportunity for discussion and interaction with a variety of education professionals and the occasion to visit educational institutions in various countries. Glecena values the friendships formed with people like Mildred Haipt and Ruth Rogers and found these associations lasting and genuine. The international aspect of WEF enabled her to be invited into the homes of overseas members in places as diverse as Bombay, Japan and Australia and provided the impetus for overseas travel which has not

declined over the years.

Glecena conceded WEF had changed with a loss of Sections and members over time. She admitted wistfully the demise of Scotland, a seeming waning of influence in Holland and diminished representation in many places. She added the reasons may be due to aged members, lack of enthusiastic leadership, time constraints or increased professional demands on international personnel. Glecena obviously enjoyed the Kuching conference and felt WEF International Conferences had numerous advantages. It was an opportunity to meet new people or educators, renew friendships and increase personal self esteem by talking to others encouraging and being encouraged by participants. The ability to mix freely with all races and feel accepted by all Japanese, Indians, Australians was an important reason for her attending a WEF conference in preference to a pilgrimage to the Holy Land some years ago. The conferences provided stimulus for keeping abreast of new ideas on the different curriculum theme and fondly recalled a conference in Holland where The Arts focus was particularly timely. In United States at the time provision of services in music and art was severely cut but ideas gained provided new possibilities which could be implemented upon return from the conference.

Glecena May, always keen and spirited, believed the 1996 conference was no less influential upon her than earlier assemblies. The environment was a new topic for her and she had found it personally enlightening to learn about terms such as bio-diversity from a variety of experts including Dr David Suzuki. She admitted having a personal experience where agitation about a dump causing pollution was successfully resolved in her home city of Chicago and she saw the possibility of some actions highlighted by speakers could be implemented by her when she returned home.

It was obvious from the sparkle in her eyes and passion in her voice the most significant benefit to Glecena May attending International Conferences was the opportunity to renew old friendships with overseas members and as a relatively new participant I must heartily agree with her.
Judy Casburn, WEF South Australia Section



Glecena May (left) and Judy Casburn (right) in Kuching, Malaysia. 10 August 1996.

The International Conference on Education and the Environment Malaysia, 1996

In October last it was decided that WEF (GB) would sponsor two young people, to go to their next education conference which was being held in Malaysia, as a way of attracting new people to the organisation. Soon after this was decided, an advert was placed in the TES inviting people to apply for sponsorship. Asked whether or not I would apply, by a friend who was then an active member of WEF, I replied that it was unlikely as I was up to my eyes in SAT's (who said their no time consuming) an MA research project (with a fast approaching deadline) as well as the putting together of a new science policy (thank goodness for the ASE). How on earth would I find time to prepare a talk to do with the environment, and thus fulfil the criteria for application for the sponsorship. However I did find the time, but instead of covering one global issue such as deforestation, which I guessed would be done to death anyway by people far more knowledgeable on the subject than me, I decided to focus on something closer to home, the effect the immediate environment can have on children's behaviour, in particular the school playground (I have enclosed an outline of my talk, should anyone be interested).

Two weeks after having submitted my application I was surprised to find that I had been short listed, having been asked to attend a meeting which was being held at the

International Students House. After an unsettling start due to a slide projector which refused to play ball, catapulting the slides out rather than replacing them and selecting the next one, things did go smoothly from then on. In fact to my surprise the talk appeared to go down well with those who were present, although I should perhaps thank my children for their contribution, whose poems could not help but stir an emotional response from anyone listening, thank you 6J. After fifteen minutes of waiting anxiously, a decision was reached and I along with someone else, was chosen to go to Malaysia.

Being pregnant meant my wife Gill was unable to have the necessary vaccinations which meant that I would be travelling alone. It was with some anxiety therefore that I turned and waved goodbye to Gill at Heathrow not knowing what to expect, having never attended a conference before, let alone one eight thousand miles away. I shouldn't have worried though for the Malaysian people have to be the most friendly I have ever encountered. The conference resort itself was fabulous, situated just on the edge of the South China Sea at a place called Santabong. I should point out that I personally am not an ardent environmentalist, which is just as well as I tend to be as wasteful as the next person, leaving lights on, driving three miles to work etc. however, I could not help to be moved by some of the speeches I heard whilst at the conference in particular Professor Suzuki. Never heard of him? Well neither had I until Malaysia. I suppose you could refer to him as the David Bellamy of Canada. His daughter, Severn Suzuki, was the little girl who struck such a cord with all the delegates who attended the 'Earth Summit' at Rio de Janeiro. His speech was brilliant, impassioned, informative as well as being somewhat alarming, for example he reminded us that: 'It took two and half million years for humanity to reach a population of one billion - now we are increasing by a billion every 11 years. At the very time human numbers are exploding, the earth's capacity to feed them is declining. The amount of arable land on the planet per capita has declined from over 1.3 hectares in 1900 to 0.7 and falling'.

This is not fiction but fact. If you think that is serious get a hold of the document entitled "World Scientist's warning to

Humanity", which was signed by more than 1600 senior scientists from 71 countries including more than half of all Nobel prize winners, in which they make clear exactly how bad the situation really is, bad.

Two speakers who spoke in a much more positive light were Professor Ian Lowe and Mr Martin Thomas who talked about the renewable energy sources which were available, and which are starting to be used on a much wider scale in countries all around the world. It was comforting to know that there is an alternative which is not just a pipe dream but now at last a reality, but the question that many people ask though, is it too late?

Although there was little, if any mention of the conference in this country, in Malaysia it was big news, hitting the headlines on more than one occasion. They clearly saw the conference as a way of showing their awareness as well their commitment to overcoming environmental problems. Thus they made every opportunity to make us all feel welcome and at ease. Additional events were planned such as a visit to a cultural village which was simple breathtaking, like stepping back in times several hundred years. Visits were laid on to Kuching, a city of contradictions in parts both rich and poor. There was also an international evening which gave us all the chance to talk and became familiar with other cultures around the globe.

Undoubtedly the highlight of the conference for me was being able to make my own contribution and doing my talk on the environment. These talks took place after the key note speeches, and although there were far fewer people present this did not lessen the importance of the occasion because of who was likely to be present, people in all areas of education from around the world. Without doubt my experience in Malaysia has had an impact on me. I feel as though I have grown as a result of going, both emotionally and in confidence. The next conference is in Tasmania, 1998, and you can be assured that if I can get there I will, but this time as a WEF member. Thank you WEF for giving me this wonderful opportunity, one that I shall treasure, well at least until next time.

Mark Jones BEd MA

**5 years teaching Primary aged children
WEF GB**

Our Goal

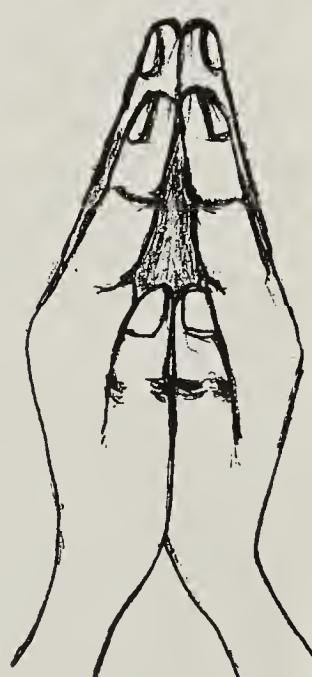
The left hand indicates what environment we are in. The right hand indicates what environment we would like to live in. Our task is to bring the two hands together.



現在
じげん



未来
みらい



合掌
ごうざん

Kazuko Ohashi
大橋 和子
JAPAN

Developing Professional Knowledge and Competence Michael Eraut. Pp v, 254. Index. London: The Falmer Press, 1994. ISBN 0 7507 0331 8 pb £13.95

I first encountered this book when considering the implications of DfE Circular 14/93 and the move towards the use of competences in Primary Initial Teacher Training.

The book is built around a collection of articles and papers produced by Michael Eraut over the last twelve years in which he considers various aspects of professional knowledge and competence. It is presented in three parts entitled Professional Knowledge: Its Character, Development and use; Professional Competence and Qualifications, and Professional Accountability.

Eraut opens the book with a debate about professionalism and which occupations might be included within the framework. He provides an interesting historical resume of the role of professional bodies, links between the professions and higher education and the growing requirement for off-the-job learning, setting the context for professional education and development.

Part 1 includes six chapters related to the theme of professional knowledge, providing the reader with a comprehensive blend of complex theoretical input and practical application. This section of the book represents Eraut's thinking over time. He describes it as a kind of spiral curriculum in which each time a theme is revisited, new insights are gained because other related themes have been further developed and new aspects of the theme are introduced (p 19).

Although the notion of revisiting learning and extending our thinking is a very positive one, I found this structure somewhat distracting and wanted to flick back and forth between the chapters to locate familiar points mentioned previously.

Eraut's discussion of the influence of contexts on the development of professional knowledge will be particularly relevant to teacher educators currently grappling with the development of partnerships with schools and

with increasing amounts of initial training taking place in schools, Eraut emphasises the importance of the additional learning required which enables knowledge to be transferred from use in one context to use in another. He draws upon Broudy's distinction between four modes of knowledge use: replication, application, interpretation and association to debate the links between theory and practice.

Chapter four looks in more detail at the theory - practice divide through direct reference to beginning teachers. Eraut reminds us of the ways in which student teachers acquire theory, the significance of their previous life experience, and the theories of teaching and learning that they bring with them and develop during their initial training. The chapter has some very pertinent points to make about the need for students to acquire and then maintain an ability to theorise and to self evaluate in order to ensure continuing professional growth.

He then moves to experienced teachers who suddenly become novice chief executives - Headteachers. The traditional classification of managerial skills and knowledge under the headings of planning, co-ordinating, administration, leadership and so forth is challenged and replaced with an alternative framework for management knowledge. Eraut lists as important :

- knowledge of people
- situational knowledge
- knowledge of educational practice
- conceptual knowledge
- process knowledge
- and control knowledge.

He discusses each category and provides a range of strategies that could be employed to develop skills in each area. I found this chapter particularly interesting in terms of the apparent mismatch between the kinds of management courses traditionally provided and the kinds of knowledge that are needed in order to be an effective manager. The reader is encouraged to think about the effectiveness of courses and the potential impact they have on life long learning. Anyone who is currently planning or developing management course

material will find the chapter very relevant.

The two remaining chapters of part 1 return to a more complex, theoretical style. Chapter 6 revisits different kinds of professional knowledge, adding further comment and insight to previous chapters, culminating in a challenge to rethink current practice in professional education. The arguments are continued in the final chapter which considers some of the major theories of professional expertise, providing a powerful critique of some of the more well known models such as Schvns notion of the reflective practitioner.

In Part 2, Eraut moves on to consider professional competence and qualifications. He provides a range of definitions of the term competence and again includes an interesting historical perspective to the increasing need to identify competent professionals. The discussion about the nature of competence and the everyday use of the term highlights the need to be aware of two key dimensions - the scope and the quality of a person's competence.

Chapter 10 focuses on the assessment of competence in the professions and here, Eraut provides a multi-disciplinary and international flavour which adds to the value of the chapter. He draws on case studies of eleven different professions across engineering, health, teaching and business groups to identify three patterns of assessment. The chapter highlights issues in relation to performance and capability and the design of appropriate and valid assessment systems.

Overall, the book makes a valuable contribution to our thinking about professional knowledge and the development of competence. It contains some complex and challenging theoretical material together with some practical applications. It should be of interest to those involved in competence based training or continuing professional development programmes.

**Tricia Lilley, Principal Lecturer
University of Hertfordshire, England.**

Young People's Images of Science

by Rosalind Driver, John Leach, Robin Millar and Phil Scott,

Open University Press, 1996, pp172 ISBN 0 - 335 - 1938 1 - 1 paper back £12.99 ISBN 0 - 335 - 1938 2 - X hard back £35.00

Disputes around socially significant scientific issues are headline news. Politicians claim their actions (in the BSE crisis for example) are based on the authoritative voice of the scientists who in turn speak of probabilities, risks, possible linkages but rarely of certainties. How do science lessons help students to understand this debate, how can school science develop a more scientifically literate society, and what ideas about science result from young people's experiences in and out of school? These questions are the basis of a significant research project reported in a most readable and compelling way in '**Young People's Images of Science**'.

Interest in this research springs from a belief that students' understanding of the nature of scientific knowledge and of the relationship between Science and society are important aspects of education in Science. (A view affirmed by the Science National Curriculum through its strand 'The Nature of Science' in 1991 when this research was first planned). Also, the earlier involvement of the researchers into probing into young people's understanding of the natural world often suggests that their observations and questions were limited in significant ways by children's perceptions of the nature of scientific work and scientific knowledge. As in that earlier work on children's ideas in Science, this study of students' ideas about the nature of Science is based on the assumption that students have ideas about scientific work and knowledge prior to any formal Science instruction and that their views after such instruction may differ from ideas presented explicitly - or more often implicitly - in that instruction.

The great value of this account is not just the significance of the reported results but the very thorough context of the research which is laid out for the reader. It is as if we are allowed to eavesdrop on team discussions at every stage of the design and execution of the research and to get a flavour of their preparatory reading. So the first five chapters (half the book) are devoted to this contextualisation, beginning with arguments

for giving the nature of Science a significant place in the science curriculum (and for the team, justifying their research); a chapter which summaries the major strands of thought within the philosophy of Science with clarity and conciseness, followed by a review of previous research in this area which has influenced this study.

These chapters provide the background and justification for the research model which probes students' understandings of three key elements:

- a) the purposes of scientific work
- b) the nature and status of scientific knowledge

- c) Science as a social enterprise.

Cogent arguments are provided for designing a cross-age study giving the same tasks to samples of students at ages 9, 12 and 16 years and for choosing a recorded interview method with pairs of students stimulated and focussed by specific tasks or questions within a strong framing context - a context which enables the researcher to make a more meaningful interpretation of student responses. (Modifications of this plan were made by limiting research to older students in exploring the meaning of scientific debate and of Science as a social enterprise).

So the students might be given a card describing a particular activity in school science or a real life problem or be asked to respond to a precise question about global warming but the context was used to investigate very broad research questions such as:

What kinds of questions do scientists address?

What is the purpose of experimentation?

How are theories evaluated?

How are conflicts between scientific theories resolved?

The findings of this research, whilst not startling, have very significant implications for the direction in which science education should move to be more effective.

Students see Science as addressing physical and biological phenomena but not social phenomena though the social relevance of particular investigations was recognised and the fact that students link the work of scientists with social issues is a matter which can be built on in schooling to explore the nature of scientific knowledge and its

applicability.

The most sophisticated view of the nature of scientific enquiry is that it involves testing theories or models but this view is not common even at age 16. Scientific knowledge is portrayed by many students as a picture of events in the world with little distinction being made between evidence and explanations. Even when students consider explanations as involving a modelling process, most show no sign that they appreciate the conjectural nature of theories. Differences of opinion between scientists is seen often as lack of information or some form of bias and most students had little awareness of the way that society influences decisions about research priorities.

In their concluding comments the researchers recognise that the main emphasis in most science lessons is on the intellectual products of Science and not on the process of knowledge generation. Rarely is the status of the knowledge questioned. Students' expectations are also of Science as giving 'right answers'.

The researchers conclude:

"From the results of our study we would expect secondary students to appreciate the social contexts of Science; their discussions about scientific disputes indicate that they have a rich resource of knowledge about social processes in society to draw on. Their lack of knowledge of the social processes of Science is largely the result of a lack of any systematic attempt to make them aware of this dimension of scientific work".

This is a significant and stimulating book. It has relevant messages for science teachers, teacher educators and curriculum planners. Read it - you will enjoy the experience.

**Leslie Beckett, recently retired
Lecturer in Science Education
Institute of Education
University of London, England**

Teaching Under Pressure

Anne D Cockburn,
Falmer Press, Bristol, England. 1996 153pp
ISBN 0 7507 0504 3 £13.95

As the title suggests, this book is all about looking at ways of managing primary teachers' stress, understanding how it is created and looking at ways of tackling it when we do feel stressed. Anne Cockburn is arguably in a good position to be able to discuss this topic, having been a primary teacher for over twenty years but who is now a lecturer in primary education students at the University of East Anglia.

The book is, as the author states, primarily intended for student teachers, beginning teachers, more experienced teachers and their senior colleagues. However after reading through the book, one is left with the impression that it is perhaps more appropriate for those starting out in the profession, possibly even students still in college and preparing for teaching practice. This is because of the way in which the book tackles so well those issues that we often take for granted once we have been teaching for some time, such as the importance of getting to know your classroom as discussed on page 35. Indeed as an NQT I would have found the section on 'starting out' invaluable if only as a checklist of things I had to remember to do. In addition to which I would have found the subsequent chapters which look at classroom stress and dealing with colleagues somewhat reassuring because of the comments that are made by practising teachers, which the author deliberately included, who appear to have experienced the same problems as I went through.

It is perhaps to the credit of the author that she has attempted to tackle such a wide range of issues and situations regarding this topic. However, in doing so there is perhaps the danger of covering one aspect in a lot more depth than another, which in contrast then appears very scant. This I would suggest is evident especially in the later part of the book when she appears to have a tendency to state the obvious on one or two occasions. This being particularly true of the section on 'change and control' and also 'life beyond teaching'.

As a teacher with some experience,

albeit only four years, I felt that the book was useful in parts, providing indirectly some invaluable tips, such as when to keep away from the head teacher, during the stressful times when, for example, s/he is preparing for an assembly, a mistake which I have made to my cost. You soon learn to choose your times more carefully. However, I believe the book's main strength lies in the way in which it helps inform those with little teaching experience, it is a book which I shall certainly recommend that my next NQT reads.

**Mark Jones,
Joint Secretary,
WEF GB.**

Why Educators are concerned with the Environment

The principles for the concerned and efficient personal and social education of the young, for which WEF has always worked, still stand but we are now faced with a global situation that makes necessary an expansion of these principles in order to embrace a thorough knowledge of the environment and a determination to defend the living world from destructive exploitation. Through these aims worldwide education comes to a focus as never before. We have to work together to alert all young people to the facts underlying a good future for life on Earth and their part in this.

James Hemming

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August 1998: Defining Quality in Education
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Contributions are welcome on any of the areas of the work of the World Education Fellowship. They should be sent to the editor, Dr Sneh Shah of Faculty of Humanities, Languages and Education, University of Hertfordshire, Watford Campus, Aldenham, Hertfordshire, UK, WD2 8AT, tel 01707 285677, fax 01707 285616.

NEW ERA IN EDUCATION is the journal of the World Education Fellowship (WEF). The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

LENGTH OF ARTICLES

These should normally be between 1,000 and 4,000 words.

FORMAT OF ARTICLES

Authors should send three copies typed on single-sided A4 paper, with double line spacing. The pages should be numbered and each copy should have, at the top of the first page, the title, the author's name, and the date sent to the editor. They should normally also send a 3.5 disc copy.

Citation of sources in the text should normally be in the convention (Graves, 1990), (Spielburg in Desai 1980), (Kironyo 1981, 1984, 1989).

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Adams, E. (ed) (1988) **Profiles and Record Keeping** (Third Edition), London, UK, Special Press.

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NEW ERA IN EDUCATION is the termly journal of the **World Education Fellowship (WEF)**. The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting the progress of educational ideas and practices in the twentieth century.

NATURE OF THE WEF

Founded in 1921, the World Education Fellowship is voluntary and non-partisan, and enjoys the status of a Unesco non-governmental organisation category B. It is open to educators, members of associated professions, and to all members of the public who have a common interest in education at all levels. The Fellowship meets biennially in international conferences, publishes books and pamphlets, and, through its national sections, participates in workshops, meetings and developmental projects. The Fellowship does not advocate any dogma; each member is free to put the principles indicated below into practice in ways which are best suited to the environment in which he/she is living and working.

PRINCIPLES OF THE WEF

- (a) The primary purpose of education today is to help all of us to grow as self-respecting, sensitive, confident well-informed, competent and responsible individuals in society and in the world community.
- (b) People develop these qualities when they live in mutually supportive environments where sharing purposes and problems generates friendliness, commitment and cooperation. Schools should aim to be communities of this kind.
- (c) Learners should, as early as possible, take responsibility for the management of their own education in association with and support from others. They should be helped to achieve both local involvement and a global perspective.
- (d) High achievement is best obtained by mobilising personal motivation and creativity within a context of open access to a variety of learning opportunities.
- (e) Methods of assessment should aim to describe achievement and promote self-esteem.

ACTIVITIES OF THE WEF

In order that these principles become a reality, WEF endeavours to:

- (a) identify and pursue changes in policies and practices to meet the varying individual and shared educational needs of people of all ages.
- (b) promote greater social and economic justice and equality through achieving a high standard of education for all groups worldwide.
- (c) encourage a balance between an education which nourishes the personal growth of individuals and one which stresses the social responsibility of each to work towards improving the human and physical world environment.
- (d) foster educational contacts between all peoples including people from the third world in order to further international understanding and peace.
- (e) promote education as a lifelong process for all people, regardless of sex, race, beliefs, economic status or abilities.
- (f) encourage cooperative community involvement in clarifying educational goals and undertaking educational programmes.
- (g) secure for teachers the training, facilities, opportunities and status they need to be effective, professional people.

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Contributions to *New Era in Education* are welcomed. Articles in the first part of the journal are refereed. A copy of the guidelines for authors can be obtained from the Editor. Reports, short articles, or views on any aspect that relates to the principles of the World Education Fellowship are also very welcome. The Editor is anxious to receive details of good practice and responses to themes covered.

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